

WHY DO NEGRO MALE MOURNERS WEAR THEIR HATS IN CHURCH DURING FUNERALS?

The wearing of hats during funerals by Colored Mourners is so widespread that it is being taken as a race characteristic, and unless the heathen inexcusable custom is checked both the cultured college Negro graduate and the ignorant peasant will be classed as products from darkest Africa or as people who follow heathen practices in civilized lands.

Why Colored men do this is simply to follow a custom, and a custom that they know not of and for which they can give no sensible answer. The custom is unchristian, does not honor the dead and is irreverent and disrespectful both to God and the church. Ministers should not tolerate it. Undertakers and ushers should be instructed to go quietly and have the mourners remove their hats.

In heathen Africa among some of the tribes where nobody wears hats, medicine men wear a head gear to denote their office, likewise when a wife, mother or sister dies the husband, father, or brother or son places something on his head to indicate the deepest mourner or nearest relative, and for cultured Boston and other intellectual centers to practice this is worse than harboring Southern Negro ideas that are fought to be kept out of Boston. Negro funerals are generally too much a circus parade and steps must be taken to correct these race evils. Ministers should speak against the practice, during some of the regular church services. Undertakers should be instructed to advise the mourners, social workers, women's clubs and benevolent societies should join in a campaign against the practice but newspaper editors through the press could quickest and best reach the aim. Let all Negro papers and publications copy this article and from time to time write short editorials on it.

Yours For Progress,

REV. WM. H. LACEY,

Pastor

Bethel A. M. E. Church, Providence, R. I.

BUSINESS MEN RETURN FROM SOUTHERN TRIP

St. Louisans Visit Atlanta And Nashville In Search Of Ideas. Loud In Praise Of Generous Hospitality.

Race In The Two Cities Is Making Wonderful Progress Commercially.

Inspired by a desire to further promote business activities among the Colored people of this City, a group of progressive business professionals made a recent trip to Atlanta and Nashville in search of new ideas along business lines, looking forward to larger business activities along all lines in St. Louis.

Leaving St. Louis Saturday, May 5, the party arrived at Nashville Sunday morning at 8:30 and was met at the station by a group of Nashville's business and professional men led by Dr. J. T. Phillips, a prominent physician of his city. The party was hustled to Davis' Cafe where breakfast was awaiting them. Between trains the party was driven through the business section of Nashville, surveying the schools etc. until 10:30 when the Special Pullman conveying the party, pulled out for Atlanta. Barring an hour's delay due to a derailed engine, just as we left Chattanooga, the trip to Atlanta was free from any mishaps.

Arriving at Atlanta 8:35 an hour and thirty minutes late, the party was met at the station by representatives of the Standard Service Company and conveyed to Butler Y. M. C. A., where comfort and lodging had been prepared.

Monday morning at 9:30 by arrangements, Heman E. Perry, president of the Citizens Standard Service held a two hour conference with the visitors in the directors room of the Company, following which the visitors submitted to having a photo made of the group around the director's table.

During his talk, Mr. Perry told of the holdings of the Citizens Standard Service which include the following: Standard Life Insurance Co., Citizens Trust Co., The Service Company, Penny Savings Bank, National Fuel Corporation; Service Realty Co., Service Engineering & Construction Co., Service Printing Co., Service Pharmacy; Service Farms Co. Inc., Citizens Company; Service Foundation Inc. Total Resource, Jan. 1, 1923 of Citizens-Standard-Service, \$5,880,000.

Mr. Perry impresses one as a man of wide vision. Enthusiastic and optimistic in his undertakings. He is regarded by many as being the financial wizard of the Race.

The men of the visiting party were deeply impressed by what was said and greatly inspired by what they heard coming from the leader of such large financial institutions.

Other business places which commanded the attention of the visitors were: The Odd Fellows Block, a sev-

en story building with stores, offices and theatre all under the same roof occupying a block on Auburn Ave., back to the alley. This property is under the direct business management of that fearless leader, Benj. J. Davis, editor of the Atlanta Independent. The Atlanta Mutual Life & Accident Co., is among the progressive business institutions of Atlanta.

Other features were: Sightseeing tours and visits to the five colleges which included Morris Brown, Morehouse, Spellman, Atlanta University, Clark, and a banquet given by the business and professional men at the Y. M. C. A., Monday night.

After a strenuous day Tuesday the party left Atlanta singing praises of the hospitality and courteous treatment received at the hands of the generous public spirited citizens of Atlanta.

Returns to Nashville

Returning to Nashville Wednesday morning the party was met at the station by a group of business and professional men and were ushered to the residence of Dr. J. H. Hale where breakfast was waiting.

A brief visit was made to Dr. Hale's private hospital where the party was privileged to witness an operation. After a brief visit to Meharry Medical College the party was taken to the State Normal A. and I., where a sumptuous dinner was prepared for the visitors. The afternoon was spent visiting the business activities of Nashville which included the two banks and the Publishing Houses.

The party expressed their sincere appreciation for the many courtesies thrust upon them, especially Dr. J. T. Phillips, who led the delegation, Dr. Lester, President Hale of A. and I., and Dr. Henry Allen Boyd, president Citizens Savings Bank.

Leaving Nashville Wednesday evening at 8 o'clock in a Special Pullman, the party returned to St. Louis Thursday 9:00 a. m., an hour and forty minutes late, owing to the fact (as some said) that we were loathed to leave Dr. L. R. Dabbs, who got left at Nashville, being charmed by some of the fair sex whom he had not seen for years.

Excusing the misfortune or good fortune of Dr. Dabbs, everything went well with a group of business and professional men on their trip.

In The Party

In the party were: Dr. T. A. Curtis, Geo. W. Buckner, J. E. Stamps, Dr. Chas. E. Herriot, Dr. G. J. Dixon, Dr. G. B. Key, Dr. E. L. Grant, Dr. L. R. Dabbs, Dr. Geo. Anderson, Mr. C. H. Greenup and J. E. Mitchell.

AUDIENCE CHEERS MATILDA DUNBAR

Mother of Great Black Poet THE NEGRO WOMAN OF TODAY.

Appears in Pageant in Dayton, Ohio

"MILESTONES OF A RACE"

Picturesque Production Which Draws Crowds In Several Cities

Mary Travis Wood

New York, June 28.—The story of the experience of the colored people in America with all its drama of struggles and of attainments, has recently been brought to light by the presentation in several cities of a pageant, "The Milestones of a Race."

Miss Ada Crogman, a talented young colored woman who is a dramatic organizer for the Playground and Accretion Association of America 315 Fourth avenue, is the author of the pageant. She has directed its production, using colored groups organized for recreational activities in various cities by Community Service, maintained by the Playground and Recreation of America.

The pageant artistically depicts the progress of the race; first exhibiting ancestral idol worship in Africa and proceeding to American citizenship and participation in the World War. Some of its episodes are—Scene in an African Village, American Slave Market, In the Cotton Fields, Evening Worship, Freedom, Progress, Flanders Fields and Black American Stars. A musical program of great beauty accompanies the pageant and has given choruses of colored people a chance to present spirituals, plantation songs and music by modern Negro composers in a way that has been an inspiration to thousands.

Unusual interest has been manifested both by colored and white audiences wherever the pageant has been produced. At Rockford, Illinois, where two hundred members of the Booker T. Washington center were the actors, the pageant played to packed houses on two evenings.

Important people who witnessed it and sent written commendation included the Lieutenant Governor of the State of Illinois and the President of the Rockford Kiwanis Club.

The largest crowd of white and colored people ever attending any effort put forth by colored people in Dayton saw the production. When the actor representing Paul Law-

rence Dunbar appeared followed by the poet's mother, Mrs. Matilda Dunbar, in person, the house rang with applause.

In this production, the spectators were given a more sympathetic understanding of America's colored people and their contribution to her national life than ever before. Said one colored citizen, "I never felt so proud of the fact that I'm a Negro until I saw this pageant."

"By their fruits ye shall know them." These words may fittingly be applied to the courageous Negro woman of today, the Negro Woman, who, through difficulties and hardships, is establishing for herself the standard that women of other races possess.

How many of us realize that the Negro woman of yesterday and of today are different, yet not entirely different? The Negro woman of the red kerchief, the family pride who crooned melodies to her master's children, is no more. She went with the age of our grandmothers. Occasionally she is to be found in some old family, tucked away as a family heirloom, but never in full glory as in days of old. Not entirely different, I have said, is the Negro woman of today, for she still has the same bigness of heart, the same faithfulness to duties, and, above all, the love of justice toward her fellow-people.

Who is the daughter of the Negro woman now to us only a faint memory? The quiet, dignified woman who is working socially, politically and educationally for the upbuilding of the Negro race. She is to be found in all the thinking, serious-minded women of the race. She is helping to solve the big problems confronting all Americans.

I dare say there are many of our white friends who are not acquainted with this new Negro woman. After a conference of Southern white and colored women, held especially to discuss race relations, a white woman writes thus: "I have studied and worked and hoped to be of some little value. I realize the wrong conditions, but to feel that they are embedded in a system which encases you is to feel impotent. . . . The only recourse is to hold fast to ideals.

. . . . The Negro women have great ideals and sane plans, and the conference gave me a clue and a point of contact." These statements show that white women are just finding out the true qualities of the Negro woman.

Today men are asking, "Is the Negro woman in industry?" The answer is "Yes, and she will remain in

industry as long as the deal is fair." She is to be found doing the same kind of work the white woman is doing. It is true she is handicapped in many instances, but she is still persistent. During the World War, her reputation as a worker was established. In many instances she was found to do work equally as well as, and in some instances better, than the white woman.

How many of us know who the champion mail sorter of the United States is today? It is not a white man or a white woman, but a Negro woman, Miss Lulu Cargill. She beat the record of Miss Nina Molmes of Detroit, who distributed 20,160 letters in an eight-hour test.

What does the name of Mrs. C. J. Walker bring to the mind? It brings the picture of a Negro girl bending over a wash tub, a girl who, while toiling for her daily bread, saw a vision and worked to make that vision real. Later it brings a picture of a successful business woman of wealth and social position, one of the greatest philanthropists our race has ever had.

There is another Negro woman in the business world whom we should not fail to mention. Mrs. Maggie L. Walker of Richmond, Va., holds the distinction of being the first and only Negro woman president of a bank. In spite of traditional and present-day handicaps, surely the Negro woman can rightfully claim a place in the business world.

The Negro woman is showing her ability also along musical, social, professional, educational and literary lines. Madame Emma Azalia Hackley was one of the greatest teachers of vocal music our race has ever possessed. Besides conducting song festivals throughout the country with masses of our own people, stimulating interest in their own songs and helping to get better tone effects she has inspired many of the most talented of our race, including Mr. Clarence Cameron White, the eminent composer and violinist, and Mr. Carl R. Dittor, the composer and pianist. We are indebted to her for the coming to Hampton of our own Mr. R. Nathaniel Dett. To Madame Hackley our race owes a debt of gratitude for unselfish devotion to the development of talent in the race.

A DEPARTMENT STORE.

We publish below a communication from Mr. J. A. Hopkins, manager of the Hopkins Book Concern, which merits the serious consideration of every citizen of Atlanta. In this communication, Mr.

Hopkins calls attention to the fact that a first-class department store is one of the most imperative needs of the Negroes of Atlanta. While it is our contention that we need to improve ourselves along all business lines, we fully agree with the communicant in his contentions that a department store is our greatest need of the present time.

From all evidences, the business apathy of the Atlanta Negro has been broken. He is beginning to see the light of business. He is beginning to go after business in the big way, and not content himself with a mere hole in the wall, or a little unkept shop of empty shelves. We say that he is beginning to see, and we believe that the time is now ripe for him to put this mental thought into a physical reality.

There are 86,000 Negroes in the city of Atlanta, handling weekly earnings to the amount of \$1,000,000—still, if these people depended on their own group for the commodities necessary to health, comfort and life, in a very short time they would be naked and starved. Negro business, with a few exceptions, is not able to supply one-tenth of one per cent of the needs of the Negroes; when, as a matter of fact, there should be Negroes engaged in every kind of legitimate business in the city of Atlanta, where their resources are so great.

Among other things mentioned in the communication of Mr. Hopkins, is the fact that a business of this kind would give employment to young Negro men and women. It has long been our contention that our business activities, as far as the making of jobs is concerned, are not commensurate with the development and qualification of our young folk to serve efficiently. We have thousands of young men and women who will complete their school work this month, yet, if there has been a job provided for a single one of them. The sooner the Negro learns how to use his resources to greater advantages to his own group, the sooner he will become a more important factor in the growth and development of his community and a greater asset to his race.

The communication follows:

A first-class department store for and by our people is one of our needs in this city. We are doing well in the grocery business, real estate, insurance, undertaking, preaching and other business along clerical lines; but we are not making any headway in business fundamentals. We should begin to run business like other people. We should put some definite efforts in trying to sell those things which the people must have. There should be at least one very large department store here, conducted by our people and some smaller ones in various parts of the city. If these stores are properly conducted watching always the overhead expenses, success awaits every such undertaking. I stand for a large department store, where our group can purchase anything that they need from people of our own group. The splendid young people that I have been able to have in my employ each year during the opening of the public schools have convinced me that we should make some arrangements to have these and other young people of our group engaged in a work that brings them face to face with the people of our group. We have everything in Atlanta but a department store. I stand for a department store, first, because it we can add dignity to our women when they are shopping, second because it will give employment to many of our people; third, it will yield a large percentage to those who desire to invest in it, and last, it will give us rating in the business world. I would be pleased to discuss this matter fully with anyone who would like to be interested in a department store.

J. A. Hopkins, Manager

Hopkins Book Concern

WHY DOES THE NEGRO REALLY WANT?

What does the Negro really want? What is it that interests him most? What is that thing about which he is most enthusiastic? Is there anything for which he longs as pants the hart after water? Yes, there is one thing, at least, that the Negro wants, and wants mighty bad all the time, and will have at any cost. The present day Negro is pleasure

wild. He is a good-time buddie. Amusement is his god. It is said that he was born patting his foot. It does not matter in what age or where we find him, he is either singing or patting Juba or jumping Jim Crow. Sometimes one thinks he is a recreationist, that and only that. Certain it is that about the only thing he voluntarily and uproariously extends himself about on the minute, heedless of duration and expense, is this matter of entertainment, indulgence, sensationalism. It is this pleasure craze that colors and nearly determines his entire life.

Nor is it only the Negro farthest down in the scale of intelligence and moral worth of whom The Freeman thinks. To many of the average mass, the proletariat, the equally guilty. Indeed, the truth, must point out that many of the so-called upper class, the well-to-do, the educated Negro is only superficially serious and cultured.

Pleasure, good time, recreation do have their place. And their place is important. It is vital. The song, the dance, the cap and bell, the games, the appetites, all have their places. They minister to the efficient life, if rightly used. The Negro should have a good time, but mainly stand for the higher values of life. He should enjoy himself and not leave his all-round development undone. He should laugh some and think seriously a great deal.

Now the Negro claims he wants a great many worth-while things. In exalted moments, he even aspires to the best things. He rarely can be nerved to go after such things in the spirit of enthusiasm and self-denial. He has to be too often kicked, hounded and dragged into movements of a high and constructive value. Negro Health Week is upon us. The importance of that week cannot be overestimated. Will the Negroes of America in their several communities rally to it voluntarily and with enthusiasm? The aged, the orphan, the widowed, the diseased, the poor, the delinquent are ever with us, and constitute not only a problem of proper care, but a privilege for unselfish service. The Negro leader in the Community

Chest drive which seeks to provide for these things knows with what difficulty Negroes are enlisted in a sustained effort to help. The promoters of educational and economic enterprises are familiar with the fifty-seven varieties of excuses which the Negro urges for failure to throw himself, in large numbers, whole-heartedly and gladly, into enterprises of a substantial nature—excuses which vanish into thin air at the sound of the tomtoms of amusement, sensationalism and ostentation. What shall we say about the Negro's half-hearted support of the N. A. A. C. P., the Urban League and other similar organizations? What shall we say of many of the leading Negro women who actually do not know how to entertain each other except at cards and poker, at that in surprising instances.

To be sure, the Negro needs more than a mere good time. In his better moods, he wants something better. The matter of substantial betterment should not be subjected to spasmodic attention. The matter should be the daily, joyous program. Nor is it enough to say that our people are ignorant. There is much truth in the statement. It is equally true that the Negro is unnecessarily ignorant. He can learn, and does learn anything—anything he wants to learn. He needs to properly evaluate life, to set up before him the noblest of ideals and to fall desperately in love with them to the extent of having some real fun attaining them.—The Freeman.

NEGRO HISTORICAL PAGEANT

The colored people of Rockford, Ill., presented the historical pageant entitled "The Milestone of a Race" recently at the outdoor theater of the Keith School. The pageant was the work of the Booker T. Washington Community Center. A Rockford daily mentions the event as follows:

"The story of the pageant depicts the history of the Negro race from the beginning to the present time. The first episode deals with the native life of the Negro in Africa. Other episodes tell of the taking of slaves, selling them in bondage, their days of toil in the cotton fields, their freedom, their leaders who have uplifted them, their work as soldiers in the World War, and their religion."

CHRIS. MAS CA. BOG READY

Beautiful Negro Dolls 14, 16, and 18 inch; dressed hair, shoes and stockings. One line of Negro dolls \$6.00 per 100 Christmas and New Year cards. Cards and pictures. Hundreds of other things. 1 doll, 12 cards, 3 calendars, 3 pictures by mail, \$2.00. (The doll is worth that alone.) ART NOVELTY CO., 2193 7th Ave., New York City, Dept. J Agents Wanted

More Things About the Negro the White Folk Do Not Know

A few high points in the Atlanta Negro's economic value submitted for the information of our white neighbors to convince them that the Negro is an asset in our economic life rather than a liability, and is entitled to a place on every civic and economic program propagated for the industrial, economic and spiritual betterment of the city.

These high points show Negro enterprises doing an annual volume of business each ranging from \$100,000 to \$3,600,000 or more and furnishing employment to thousands.

The Service Engineering & Construction Corporation	\$1,000,000
The Standard Life Insurance Company	1,000,000
The Citizens Trust Company	3,600,000
The Standard Loan & Realty Company	150,000
The Atlanta Independent Publishing Company	100,000
District Grand Lodge No. 18, G. U. O. O. F.	200,000
The Service Realty Company	1,000,000
S. Cunningham & Sons, Real Estate	150,000
Aiken & Faulkner, Real Estate	100,000
The Bankers Fire Insurance Company	200,000
The North Carolina Mutual Life Insurance Company	1,000,000
The National Fuel Company	100,000
Citizens Company	100,000
Service Company	1,000,000
Atlanta Life Insurance Company	1,000,000
Pilgrim Life & Health Insurance Company	1,000,000
Pioneer Mercantile Grocery Company & Southeastern Trading Company	100,000

The combined resources of these high points amount to \$7,500,000. To our mind, this showing ought to give the Negro a coveted place on the program of Atlanta's development, and no economic movement or enterprise should be launched without inviting us in to share its profits, as we were invited in during the last bond election.

Civic movements like "Own your home," "Pure Food Shows," public fair and the like, in which we could display our economic, mechanical and industrial advancements, should be open to the Negro. At least provisions should be made where we might show our progress and genius.

Any group of people contributing this much substantial wealth and growth to a community should be given a place on every program planned for the betterment of municipality. Every home owner is an asset and adds to aggregate of the taxable property and lessens the tax rate, which lightens the burden of the white man.

(Signed) BENJAMIN JEFFERSON DAVIS, Editor.

PRESENT WASHINGTON PAGEANT AT HAMPTON

(Special Correspondence)

Hampton, Va.—A pageant adapted from Booker T. Washington's "Up From Slavery" and arranged by Helen Whiting of Tuskegee Institute, was presented, in sixteen episodes, at Hampton

Institute by students of the summer school, with a wide range program of Negro religious folksongs, which were sung by a large chorus of students, led by Henry L. Grant, teacher of music at Dunbar High School, Washington, D.C. A summary of the episodes follows: Slaves' prayer meeting; teaching to read; learning to read; Civil War soldiers in camp; Emancipation

Proclamation; Freedmen leaving the old plantation; Booker overhearing a conversation about Hampton; Booker admitted to Hampton; Booker T. Washington, principal of Tuskegee Institute; Tuskegee's grandchildren; a Tuskegee home of today; Tuskegee's model school; industrial exhibit, and the Booker T. Washington Memorial.

Race Lawyers Ignored by Mrs. Mary C. Terrell

Mrs. Mary Church Terrell, prominent club woman of this city and former member of the Board of Education, through Newmyer & King, a white law firm, filed suit in the District Supreme Court to recover \$20,000 damages from the Chesapeake and Potomac Telephone Co., of Baltimore for personal injuries.

Mrs. Terrell while driving her car on the road to Highland Beach, Md., near Annapolis, Md. was struck by a truck of the telephone company. The accident occurred July 28th last. While driving up a hill Mrs. Terrell looked up and saw that a heavy truck was coming down the hill on her side of the road. She turned her car abruptly to the left, but the truck struck her car from the rear. Her car was smashed and Mrs. Terrell and her maid who was with her, were forced against the front of the car. Mrs. Terrell suffered a compound fracture of the right knee cap. 12-12-23

Mrs. Terrell is the wife of Judge Robert H. Terrell, of the Municipal Court. Judge Terrell is the only colored judge on the bench here. All counsel for Mrs. Terrell in her suit are white, although there are a number of capable colored lawyers, who, like Mrs. Terrell's husband, would appreciate the opportunity of serving her.

It will also be recalled that immediately after the accident, when Mrs. Terrell was brought to Washington, she was carried to a white hospital where she was refused a private room because of her color; however, she remained at the hospital in an open room.

Robert S. Abbott, Editor of the Chicago Defender, a weekly paper, was the headliner before a literary society a few Sundays. After his customary abuse of the English language the editor proceeded to bemoan the fact that there were so many monuments of black men in Brazil and none in the United States. One of those who had gone to the "lectures" to learn arose in disgust and informed the learned and erudite editor that there was a monument in Boston erected in memory of Crispus Attucks, that there was a statue of Brooker T. Washington which had recently been unveiled, and recited several other instances of "monuments" in these United States. We do not expect the editor to be omniscient, but such evidences of flagrant ignorance ill becomes one who stands honored as editor of the "World's Greatest Weekly."

The crux of the problem of the colored citizens of New York is their lack of business. The reason why colored youths are not more ambitious, the reason why they do not become high school and college graduates and then producers and employers rather than consumers and employees is because their race here lacks the business development to give those youths incentive and opportunity. We are asking our readers to help us solve this problem and promote a movement of "going into business." The first step in attacking this problem is to find the reason for this lack of business. The most thoughtful contribution from a New York reader on this point follows from the pen of Floyd I. Calvin:

WHY COLORED HARLEM IS SHAMELESSLY ROBBED

To the Editor of The New York News: 11-10-23

It is an open secret that colored Harlemites pay an added bonus to the normal price of almost any commodity. From profiteering butchers and grocersmen they are preyed upon, indiscriminately, through the whole gamut of daily necessities. "Get-rich-quick Wallingfords" openly ply their trade from extortionate rents to delicatessen hootch robbery. Any casual observer coming from downtown to 125th street can note from open shop windows the rapid increase in values.

From this intolerable and disgusting situation there seems to be no forthcoming relief. Amateur press campaigns have exploded in opposition but the "dirty work" goes merrily on. Three vegetable wagons in the same block still have three different prices for their contents, and each price is three times higher than what would dare be asked three blocks out of this neighborhood.

A white lady from New Jersey, over here on an observation trip, recently asked us, "Why? How did it start? Why don't the people rise up and stop it?"

We realized these were fundamental questions. We knew that to tell why meant going to the bottom of the proposition. Platitudes were useless. The facts could not be denied. The people certainly don't enjoy giving their money away for nothing. The lowest paid labor group paying the highest price for ordinary existence—Why?

We leaned back from our desk and went directly to what we thought the heart of the question.

The merchants in Harlem are practically all white. Then if exploitation is going on, the whites are doing the exploiting.

Negroes in Harlem are practically all Southerners—including the West Indies. Their natural psychology is to depend on and trust in a white man arising from forced economic habit for hundreds of years. This habit, after long practice, has become a trait, and it is not easy to get away from it. Hence when a Negro buys from a white man, he is accustomed to approximating, or most likely taking whatever he can get. Of course he is cheated but he takes it without complaint, or with little complaint—the history of slavery, debt-slavery and peonage. He has no intelligent comprehension of what a given commodity costs and what is a fair price for its sale. ("Give me 25 cents worth of lard and 10 cents worth of cheese." One might be sold him at the rate of 50 cents a pound and the other 75 cents. His first reaction is to ask no questions.) A Negro in Harlem who was last week—or last year—a native of Mississippi or Georgia has not changed psychologically.

Now merchants are after money—particularly whites. They were, as a race, trained in the ways of buying and selling in small shops as long or longer than the Negro was trained to servility in slavery. Jews understand co-operation from long practice, primarily as a defense against other white races. They are easily the leaders of all other white groups in finance, naturally the Negro is a "walk-over." They maneuver and get the most desirable locations—if not all—for business. They combine and purchase co-operatively—far lower than an individual Negro can hope to do. They can get loans on the

banks because, first, they own the banks and, second, they have the necessary collateral for security. Hence they squeeze the Negro out both ways. If a Negro puts up a business single-handedly, first, he is usually inexperienced; second, he is out of co-operative channels for buying at an advantage; third, he is not financially safe by reason of his first two failings. The banks therefore don't consider his claims. And even if he gets started on his own capital, he usually lacks the tact and diplomacy which are as necessary as having something for sale. Therefore everybody passes him by and follows the crowd. So with the Negro eliminated as a serious competitor he is only left as a forced consumer. Up go the prices and he is helpless. Half of us pay them and merely remark "New York sh" is high," and the other half raise a row and arrogantly walk over from the Wolf to the Lion. It has all been carefully planned beforehand and we are trapped just the same. We grow used to it and finally feel thankful to get along as well as we do.

Presently another "Wallingford" goes to Riverside Drive with a nice bunch of Harlem money. A new recruit from the East Side Ghetto takes his place and proceeds to fairly coin our meager earnings.

To stop this requires organized intelligent effort. Twelve millions of us haven't learned how to put our heads closely enough together to even force a showdown on a public opinion-mad Congress. Witness the tabling of the Lyer bill. Crushing profiteering in Harlem is only a corollary of co-operation against mob law.

If this is the psychology of the business situation among the colored people of Harlem, what is the practical, common sense, immediate way out? We must conserve the wealth of the race, we must encourage the education of the present generation if the race is going to compete as equal Americans in the coming generations.

Go into business!

ASK UNTRAINED TO MEND CRUDE WAYS IN PUBLIC

Boisterous Conduct on Cars Casts Reflection on Race as a Whole, Writer Says

By THE OBSERVER

The writer, whose work takes her into all parts of the city and among all classes of people, has from time to time felt keenly the lack of training and understanding evidenced by some of the members of our group in the matter of public customs and manners. This criticism would apply largely to the untrained exodus, although many of the older residents are not without fault in this particular. Excuse might be made for a time for offenders, but cannot work eventually for the good of all concerned. It is hoped that this article may be used as a helpful criticism. Entering a South side market not long ago the writer was greeted in loud, exaggerated tones by the butcher in the following manner: "How-dee do? How are you? How are all your folks?" and a lot of such chatter that was intended for cordiality. He seemed not a bit abashed at the lack of response, but carried the same loud-toned message, using identical

words, to the next person entering. This latter party seemed to fall into his mood and gave in return something of his family history and ailments. So anxious was this customer to discuss his personal matters with the butcher that he did not notice that he was overcharged for his purchase.

In different sections of the city, especially west of State St., these tradespeople often address their customers as "Sister" without being rebuffed, and always lots of joking and laughing are indulged in that carries an underlying tinge of ridicule with it. Our people seem to think that this is friendliness. We should not banter with these people, but conduct a courteous business transaction.

On the Indiana Ave. car the other day queer sounds were heard that attracted the attention of everyone. It developed that one of our workmen had a large paper bag with two chickens in it that sent up protesting voices against their captivity to the great amusement of the owner as well as a few of his friends who, by the way, were dressed in very dirty overalls, and, although standing in close proximity, were yelling their conversation at the top of their voices.

A word might be said as well about the very rude and annoying way some of our people have in elbowing their way from the rear to the front of a crowded street car. It is well to seek the front of the car, but no excuse can be made for the way some of us tear through the crowded aisles, knocking, pushing and pulling everyone about. It is decidedly uncomfortable to have one's feet trod upon, hat knocked off and clothing disarranged. This is often done without a word of apology; in fact one is met with haughty stares and belittling attitude if a protest is made

The looks of disgust the writer has been careful to note on the faces of the opposite race do not indicate harmonious living.

"Hog" on Street Car

A friend was relating a rather amusing incident that happened on the State St. car. She is rather small of stature. She states a workman in his desire to reach the front of the car deliberately stepped over her back, almost knocking her to the floor. He seemed to be entirely unconscious that he had committed a breach of etiquette, but fought madly to his destination.

We who have preceded our more untrained brothers and sisters to a law-abiding section of the country must give warning of the result to be expected by such practices. We cannot close our eyes to the trouble that awaits all of us if liberty is taken for license. Yet if one should in the gentlest manner speak to one of these offenders at the time of the offense one would probably be insulted. The feeling that exists is that to ask information or to appear uninformed is to stamp one's self as being "green"; thus offenses are unintentionally committed.

It has been noticed also that one ignorant person prefers being advised by another, rather than seek an intelligent source of information. Gentle, courteous manners, careful consideration for the feelings of others should be observed at all times.

12-22-23
Called "Sister"

ACTIONS SPEAK LOUDER THAN WORDS.

No organization nor institution can ever hope to succeed or make the proper impression upon the general public, whose members willfully refuse to carry out its tenets, principles, doctrines and dogmas.

If the members are sincere about selling their organization to the other man and making and maintaining his club or concern a real potent factor in the community, he must practice what he preaches.

A leading Houstonian of color, who has been solicited several times to join the Houston Colored Commercial Club, gave as one of the main reasons for not joining the fact that one of the biggest men in this local organization can often be seen coming from stores operated by other races with large supplies of groceries, despite the fact that several members of the club operate stores and the second oldest grocery store in Houston is operated by a C. C. C. member on Milam Street.

Without trying to dabble or meddle into any man's private affairs, this ought not to obtain; and every professional and business man of the race, earning his money from his own people, should even go out of his way to spend that money with another member of his own race.

No race has ever amounted to a row of pins that was not clannish at least to this extent; for as long as we trade with other people to the exclusion of our own, we are only giving them strength to ultimately crush and exploit us.

You can not fool the people these days; and the colored man who advocates patronizing race enterprises and then practices an altogether different policy, not only harms himself, but injures any organization with which he is connected that endeavors to promote and foster the commercial and business life of the race.

Really, friends, it is certainly time that we were becoming serious in this race building program and stop being penny wise and pound foolish.

Even granted that some articles are priced a little higher at some race concerns than at stores operated by other people, what can we ever hope to gain from the stores of other races?

How many of these stores will supplant boys and girls of their race with boys and girls of our race?

How many of our children will ever marry into the wealth we are building up for other races?

How many of our children will occupy clerical and administrative positions in these places of business owned and operated by other races?

Our children must intermarry and whenever and wherever we make a colored man wealthy and affluent, we have a chance of getting some of that money back into the family through these hymeneal relations and connections.

Remember, when we patronize and trade with members of our own race we are not "helping them out" nearly as much as we are "helping ourselves in;" for in proportion as we strengthen and solidify our business and professional men, we are merely making it possible for the race to later enjoy the fruits of their labor.

We are too darn afraid that we are going to make some colored man rich; yet we delight in telling how our patronage has helped to make Mr. George rich; how he was a poor man when we started trading with him and what he owns now, etc.

We take undue and unusual pride in showing his beautiful home to visitors and delight in seeing him and his family breeze by us in some high-priced automobile, throwing dust in our faces and virtually exclaiming: "Get out of the way, nigger, and let me pass!"

But just let us spend 15 cents with some race man and then let him come into possession of a home a little better than the ordinary and later purchase him a medium-priced car, and then we will have conniptions and issue an ultimatum that we are not going to trade with that fellow any more; we are not going to make him rich to live in his "fine" house and ride by us in his "swell car," and such tommyrot and poppycock.

We are perfectly willing to make the other man rich and powerful, but when it comes to members of our own race and household, it is a horse of another color.

When it comes to consistency and common sense, so many of our people lead the league upside down.

The Informer has the names of several professional men, who are earning all their money from members of the colored race, yet spending practically all of it with men of other races for so many commodities that colored men can furnish them, and often at the same price, with better service.

If we can not sell the idea of racial co-operation and group action to ourselves, how in the name of high heaven do we ever hope or expect to sell it to the general public?

Come on, brothers, and let us practice what we preach along this line, for our actions speak louder than our words. Selah!

What The "AFRO" Stands For

1. Colored policemen, policewomen and firemen.
2. Colored representatives on city, county and State board of education.
3. Equal salaries for equal work for school teachers, without regard to color or sex.
4. Colored members on board of State institutions where inmates are colored.
5. The organization of labor unions among all groups of colored workers.
6. A university and agricultural college for colored people supported by the State.
7. Closer co-operation between farmers and the State and Federal farm agents.

NEGRO WOMEN IN JACKSONVILLE

less delicate and not given to the coarser and baser things of life. But oftentimes colored women in Jacksonville are as base and as coarse as conduct and actions of some members it is possible to conceive. We are of their sex who are prone to be more saddened when we think that common and too loose in their actions these women like the rest will be upon the streets. Women in the general conception of the American mind are more or less reserved, more or a class of young women to whom

ing is sacred, to whom none of better things of life seem to appeal, and their bold actions upon the principal streets of our city are a lasting disgrace to their sex, their race and themselves. In this they are encouraged by a class of young men who are just as bad as they. Their ideals are changed from the ideals which young men and young women should have, and they have set up as their ideals, the base, the common, the uncouth and coarser things of life. They are as familiar with these things as some of the Christian women are with things pertaining to the Christian life. Modesty, pride and self-respect are practically unknown to them, and when men and women sink to the level that they cannot be shamed, cannot be moved to a sense of their own degradation, they are indeed far down the scale of humanity.

It is up to the women and the men of the better class in this city to make effort to check these sad conditions in our city. It is up to every man and woman who claims to be a Christian. The reclamation of these souls from the gutters is absolutely necessary for the good of the Christians as well as they, and no man or woman need think himself a Christian in the full meaning of the term, and not be moved to fight this condition of affairs. The jail has no fear for them; righteous scorn provokes their mirth and the better things of life have sometimes won their disfavor. But these people must be rescued from their own folly; it is well that we set about the task immediately—Sentinel.

THE JIM CROW NEGRO.

The race is seriously afflicted with the Jim Crow Negro. It was the late Editor Pendleton of the Macon Telegraph, who, some years ago, in replying to the Editor of the Atlanta Independent, when he was trying to shame the educated and so-called "best" Negroes of Atlanta out of the peanut galleries of the white folks' theaters up town, he said: "If Atlanta Negro editor wants to keep his race out of the white folks backyards and out of the lofts in white folks play houses, he will have to quit raising and educating Jim Crow people." Editor Pendleton further said it was just as natural for the Jim Crow Negro to walk away from his own places of business for amusement to be jim crowed and knocked around in a white man's place, as it was for a duck to walk around dry land to find a pond of water." The Editor said it was not the common Negro who stuck his head into places where he was not wanted; that it was the educated Negro or

that class of Negroes who called themselves the "best."

We agree with the sentiment expressed by this old sage of Georgia journalism, who thought more than he said. It is not the common Negro of today who is disgracing the race by submitting himself to all kinds of discriminations and prescriptions, but the educated Negroes; the fellow who calls himself the "best." It is not the common Negro who wades through refuse and runs the gauntlet of the policeman's club to buck through the back door in back alleys to reach the peanut galleries at the Grand, Lyric and other white picture houses, which cater to Negro patronage in the galleries. It is our school teachers, Doctors, their wives and other "best" Negroes, who vie with the kids and the street urchins in the back alleys for seats in theater lofts among roughnecks and toughs. Many of our school teachers and their cheap beaus outdress the white folks in the pit and in the balcony, when they make up their theater parties to be enjoyed in the peanut galleries.

If you want to find out who the Jim Crow Negro is, plant yourself in the back alley and watch the back door at the Grand and other theaters that will admit Negroes, and you will soon find that he is the educated, so-called "best" people. These people are void of race pride and self-respect. They admit and acknowledge their inferiority by submitting themselves to discrimination, jim crowism that they might avoid, and these same Negroes make more fuss and noise about being jim crowed on the railroad and up north than any other class of our people. We are forced, as a matter of business and convenience, to accept jim crow accommodations on the railroad, but no Negro is compelled to lift himself to the peanut gallery in a white man's theater by way of the back door.

Well, we are going to send our photographer in those back alleys and let him get a picture of one of the mad rushes that the educated, "best" people make some night when they are staging a theater party in the gallery. We are going to cartoon them and call their names, that the people may see

what kind of Jim Crow Negroes teach their children, practice medicine in their families, sit on the front seat in our churches and call themselves the "best" people. We are going to let the people know who are those Negro men and women in the exclusive clubs who sit around, criticize everybody else, socially, and as soon as it is dark, make their way to the peanut gallery through a back alley, among the street rabble, who are controlled in line by a policeman, and subject to all kinds of humiliation and threats when they signify their unwillingness to fall in line like all other alley bats are compelled to do. We do not believe a man ought to go to a show, church or anywhere else and be ashamed for the public to know it, and our school teachers, professional men and "best" people certainly can not have any objections to the Independent calling their names and running their picture in our alleybat column.

Pageant Attracts

East Tennessee
Much Interest
April 5, 1923

(By Associated Negro Press.)

Rockford, Ill., April 2.—The effect of history when it is known develops interesting and encouraging reaction. Unusual interest has been manifested from place to place where a Negro Historical Pageant, "The Milestones of a Race," has been produced under the direction of a dramatic specialist, ADA CROGMAN, of the Playground and Recreation Association of America, which maintains Community Service. Miss Crogman is also the author of the pageant. The production went over "BIG" recently at Rockford, Illinois, and received not only written commendation on the part of important people who witnessed it, including the Lieutenant Governor of the State of Illinois, the President of the Kiwanis Club, the General Secretary of the Young Women's Christian Association, and several professional, business, educational, and religious leaders who reside in that city.

One of the leading business men, president of the Rockford Community Service, Mr. Emil C. Tanner, said, "We can truthfully say

that this is the most successful amateur play that has ever been attempted in this community and it certainly was a splendid success in every way. I cannot help but feel that this pageant will result in more good than could ever have been accomplished through any other source. About 200 members of the Booker T. Washington ter participated.

The pastor of the leading white church in Rockford expressed appreciation from another angle by saying, "I had no idea that there was as much latent talent among the colored people in Rockford as was shown in the pageant." And other states, "I believe that mutual interest, more sympathy, and growing respect between the races will result from the pageant. It was a liberal education for them and for us." I am convinced that the repetition of this production from city to city would stimulate racial self-respect, sympathy, and tolerance, that to many would be impossible through any other medium.

HELPING JIM CROW.

Whenever we are confronted with an actual case in which merchants have refused to Negro customers the right to try on articles of merchandise we immediately "hit the ceiling" terms, declaring that they do not and berate them in no uncertain want Negro patronage and that such rules are made because "we are black." But some times incidents occur which cause us to feel that such rash indictments are not altogether as justifiable as they may seem; that were the conditions reversed, we, as merchants, whether white or black would probably do as badly or worse.

Just to illustrate. One day last week in one of the leading shoe stores of the city some ladies were making a purchase when in walked another woman to try on some shoes. The clerk was courteous and polite. He asked her the usual questions and removed her shoe only to find that her hose was both ragged and dirty.

Naturally no shoe fit her foot properly and yet, in spite of the fact that she was responsible for the in-

agility of the clerk to fit her, she berated him and in other ways showed her displeasure remarking that "they don't want our patronage anyhow."

Such cases as this are by no means as uncommon as they seem. Very frequently our people expect services which they do not prepare to receive and look for consideration to which, by their very conduct, they are not entitled.

Here is a condition which we can afford to face fairly and squarely. In our dress and personal appearance we too often rebel and make good service impossible.

No merchant or clerk, white or black, can take pleasure in fitting fine shoes, hats or any other thing on dirty and unkempt shoes, heads, bodies, etc.

Present day civilization demands that people who frequent public places, who mingle among their fellows in any way, keep clean bodies, wear clean linen and deport themselves in accordance with the dictates of an enlightened age. We must abide by these dictates if we would keep pace. To do otherwise is to go backward.

And this doctrine needs to be preached with more frequency to our masses who, too often, let well enough do.

Progressive people are clean people. No self-respecting person loves dirt. And while discrimination in public places often follows color rather than other things, it is not impossible that in the minds of some, it has become fixed that Negroes are dirty. The above incident proves that such judgment is based upon some fact.

Negro History Dramatized

By Mabel Travis Wood

The story of the experience of the colored people in America with all its drama of struggles and of attainments, has recently been brought to light by the presentation in several cities of a pageant "The Milestones of a Race." Miss Ada Crogman, a talented young colored woman who is a dramatic organizer for the Playground and Recreation Association of America, is the author of the pageant. She has directed its production using colored groups organized for recreational activities in various cities by Community Service, maintained by the Playground and Recreation Association of America.

The Pageant artistically depicts the progress of the race; first exhibiting ancestral idol worship in Africa and proceeding to American citizenship

and participation in the World War. Some of its episodes are—Scene in an African Village, American Slave Market, In the Cotton Fields, Evening Worship, Freedom, Progress, Flanders Fields and Black American Stars. A musical program of great beauty accompanies the pageant and has given choruses of colored people a chance to present spirituals, plantation songs and music by modern Negro composers in a way that has been an inspiration to thousands.

Unusual interest has been manifested both by colored and white audiences wherever the pageant has been produced. At Rockford, Illinois, where two hundred members of the Booker T. Washington center were the actors, the pageant played to packed houses on two evenings. Important people who witnessed it and sent written commendation included the Lieutenant Governor of the State of Illinois and the President of the Rockford Kiwanis Club.

The pastor of the city's leading white church said, "I had no idea that there was as much latent talent among the colored people in Rockford as was shown in the pageant." A leading business man wrote, "We can truthfully say that this is the most successful amateur play that has ever been attempted in this community. I cannot help but feel that this pageant will result in more good than could have been accomplished through any other source."

After "The Milestones of a Race" had been presented by a cast of five hundred colored people of Dayton, O., the chairman of the Federation for Social Service among colored people of this city wrote, "It is a mild expression to say that the Federation is pleased with the work and further feels that the achievement has advanced the work of Community Service in this city to an extent that will be encouraging to the colored people and eloquently impressive upon the whites."

The largest crowd of white and colored people ever attending any effort put forth by colored people in Dayton saw the production. When the actor representing Paul Lawrence Dunbar appeared followed by the poet's mother, Mrs. Matilda Dunbar, in person, the house rang with applause.

In this production, the spectators were given a more sympathetic understanding of America's colored people and their contribution to her national life than ever before. Said one colored citizen, "I never felt so proud of the fact that I'm a Negro until I

saw this pageant."

Racial Consciousness—1923.

THE PLACE WE CALL HOME.

(By W. H. A. Moore for A. N. P.)

Home And The Intelligent.

Only the intelligent people build homes. The "superior Nordic" did not build his home until he became somewhat intelligent. He became somewhat intelligent through the extension of the extrinsic ranges of his social experiences. That he forgets yesterday is nobody's fault but his own. That he ignores the sources of his origin is infallible evidence that that origin was not only humble but low in social value. Intelligence is on the increase among the Negroes in this country. This means that our thought of the home is growing, more and more intense. And it will go deeper into our thought of life itself as our wits become sharper and our experiences gain in the more acute sweeps of contact and vision. Questions touching upon the social effects of our presence here are being discussed very generally in these times. The conclusions arrived at are not extremely complimentary to us. Out of the discussion has come the "inferior race" designation as well as a self satisfying apology for the maintenance of human slavery within the narrowed social confines of a doubtful and unclear expression of experimental democracy. For, say what else you will about it, the American social order is, as yet, nothing more than a crude tryout of a social hope which lies very close to the verge of a huge social failure. Quite recently Professor Brigham of Princeton University has said: "The steps that should be taken to preserve or increase our present intellectual capacity must of course be dictated by science and not by political expediency." While Professor Brigham is valiently endeavoring to uphold the hypothesis of Nordic superiority in the particular possession of Nordic social instinct he has, unwittingly perhaps, given recognition to a truth of great fundamental social value. Slavery as an expedient of Colonial expansion served that purpose to the highest degree of social efficiency. When it became one of the social organisms in American life it became a social disease with complete social disintegration as an ultimate if not immediate prospect. While the greater misfortune comes to the upholder of any unsound social philosophy the victim of whatever the system unsoundly expresses is also affected with the blight of its impressions. This to my mind is the first reason why the Negro finds difficulty meeting his every effort to attach himself effectively to the social body instincts his is the tropical nature as contradistinguished from the temperate nature. There is no difference in social values yet there is a distinct difference in emphasis of social expression. And then there comes to me a thought of the infinite variety of the tropical social impulses as well as a reminder of the variabilities that make their presence felt in the currents of the social prospects of Europe and its social offshoots. Therefore I believe that while Negro is the more convenient term of designation for us at this moment African is the more accurate. How shall we bring about an acceptable fit-in of this tropical nature of ours with the conceited effrontery of the temperate nature with which we affect to be a necessary part. We are 100 per cent American, whatever that may mean in a final social analysis of things democratically American. We sing "The Star Spangled Banner" with a harmonic zest that is flashily refreshing and harmonically delighting. And our faith in the Constitution is most pathetic in its appeal for the strict maintenance of its pronouncements of social philosophy. But it seems to me that the shortest road to things American for the Negro is by way of the individual home intelligently conceived, abundantly provided with the spirit of good cheer and adorned with a reasonable measure of the aspects of physical beauty. I think it will be agreed that only the intelligent possess a real idea of what constitutes a real home. There is where the permanent life of the country abides and where its permanent peace and prosperity will best express the higher hope of the Nation. We are commanding partner in things American. The Nation needs us and we need the Nation. We

shall labor hard for the possessions of the true intelligence. This ownership will make of us the truest type of the American citizen. Intelligence, Home, these are the twin spirits which hold the Nation in its true place among the peoples of the earth. We must possess both, for of such is the true kingdom of the Earth made. We must own more Homes
A HARD CUSTOMER.

Ask the average Negro business man what of his Colored trade, and he will tell you the "brother is a hard customer." He means simply that the Negro is more exacting when buying a business place operated by a Negro than he is when buying in a place owned by the white man.

There are many proofs of the unfair demands of the "brother" when he desires to make a purchase. If he is "allowed in" a Greek restaurant, he will walk past a Negro restaurant to spend his money with the Greek. If he knows a white man who will serve him even in some private room he will spend time and car fare to patronize this white man. If he can arrange to spend his little money with the Caucasian, the Negro business man never has a chance.

As true as is this statement, there is some reason for it. The "brother" has been trained to expect the very best the white man can produce. The Negro was born amid modern ideas and inventions. He first saw daylight in a house built by modern architects and mechanics. He has been trained to expect the very best the white man can produce. The Negro was born amid modern ideas and inventions. He first saw daylight in a house built by modern architects and mechanics. He has never known primitive life nor the period of struggle and development. He was born amid a developed civilization.

But it is high time the Negro learned something of the period of struggle and development. It is time the Negro learned that all things have a beginning. He ought to know, after these years, that he and his people must develop from the bottom upward, and not from the top downward. There is little excuse for the brother who can not sympathize with his struggling race, and help it with his support.

If we desire to be served at marble counters, we must spend more money at the wooden counter. If we desire to be groomed in ivory chairs, we must spend more money in wooden ones. If we desire to read daily Negro papers, we must buy more of the weekly papers and read them from front to back. If we are anxious to see department stores operated by Negroes, we must spend more in the little shops.

Yes; we are a hard customer. But there is hope, if once the real sense of race consciousness is properly awakened. Pittsburgh Courier

RACE CONSCIOUSNESS.

By W. R. Gullins.

Races are made up of individuals and the characteristics of the individuals are characteristics of the race. There can be no race consciousness till the individuals become conscious of themselves and assent to that consciousness. As individuals learn their needs, standards are then set up and ideals become a goal. Latent powers are whipped into action, and then something happens. Race consciousness feeds and fattens upon comparison. What superior races have, the awakening races become to want and goes after. Parents who live in dilapidated, unkept homes and have their children educated should not blame the children for wanting better things. They themselves created the unrest by doing their duty. So with races. The higher one ascends a mountain the broader becomes his vision and wider his horizon. A race never knows its capabilities till it becomes conscious of itself. An animal trainer will tell you that you may tie a young elephant's foot to a stake with a wisp of straw and he will stand there all day, because he thinks he is fastened. But if that elephant lives he will some day become conscious of his strength and will be very dangerous to handle. He will also tell you that a tiger cub may be raised as a dog and will be as harmless to your children, till he tastes warm blood. Then he becomes conscious of himself and it is up to you to kill him before he kills you. Race consciousness gives us our churches, schools, good homes, banks,

all of us should co-operate with him. Now in the district B. Y. P. U. Rev. L. L. Lovelace is the president and he cannot do the work by himself. Our unions in the district should heed the calls that he makes. While he thinks and plans, you should follow his plans, and you will see the results. He is asking for a certain sum of money, and he should have what he has asked for. The district Sunday School Convention is headed

Our Neighbors Do Not Know Our Economic Value

The Negro Knows the White Man's Relative Value, But the White Man Does Not Know the Negro's.

For the information of our white neighbor, that he may be better able to judge our relative worth in the community life, we submit him a few facts, with a view of convincing him of the fact that the Negro is an asset rather than a liability in southern life. And we take his progress in Atlanta as the most striking and substantial evidence of his worth as an economic factor.

1. Atlanta has a Negro population of 75,000 people; 90 per cent of which are law-abiding, progressive and loyal.

The Atlanta Independent 4-12-23
2. The educational and religious life of this group of Atlantans is taken care of in one hundred progressive churches and schools.

Atlanta, Georgia
3. The economic contribution of these people to the wealth and property of the city is conservatively stated at \$25,000,000.

4. We have five standard colleges, teaching higher education, which do not cost the city of Atlanta or the state of Georgia one mill. The entire budget for the support of these institutions is raised independently of the tax resources of our state.

5. We have three high schools, two theological seminaries and one business college supported by charity, and are not a charge against the educational budget of our city or state.

6. We have three old line legal reserve life insurance companies, whose combined capital and surplus is more than \$10,000,000. Insurance in force, \$75,000,000.

7. We have five industrial, health and life insurance companies carrying more than \$10,000,000 in insurance and furnishing more than one thousand men and women employment.

8. We have one bank, capital and surplus, \$500,000; resources, \$1,000,000.

9. One hundred, more or less, merchants, restaurants, barber shops and other enterprises, furnishing employment to hundreds and increasing the buying power of 75,000 Negroes in the city.

10. Real estate holdings conservatively stated at \$25,000,000. In savings accounts in white banks, \$5,000,000, more or less.

This data is collected and circulated for the purpose of informing our white neighbors of the progress and permanency of the Negro in the community life—to tell him in facts and figures that we are a part and parcel of the life, the thought, the conscience, the property and respectability of the municipality, and entitled to a place on every industrial, economic and commercial program.

The white man regards the Negro as a liability, rather than an asset. Therefore, he figures him off of every program outlined for the upbuilding of the community. He does not see him as a helpful factor, contributing his quota to the industrial, economic and social order. And this condition of affairs grows out of the white man's ignorance of the real worth and value of his black neighbor. Out of fear of the social bugbear and political domination, the white man has enclosed himself in a shell of prejudice that impels him to leave the Negro off of every economic program rather than to develop and to promote his interest with a view of equipping the black man to help him bear a proportionate share of governmental burdens. He feels that he can best promote his interest by limiting his possibilities industrially, economically and politically.

If the white south would adopt a program of conciliation, peace and harmony, co-operation and co-ordination among black people with a view of satisfying him and making him believe and see that he is a part of the progress of the citizenry; put him in business; give him employment and hand him the same kind of treatment that it hands the German, the Irishman, Frenchman, Pole, Swede, Italian, Greek and whatnot, we would have a glorious country, and in fifty years the wealth and character of the south would be increased 100 per cent.

(Signed)

B. J. DAVIS. Editor.

A Hard Customer

Ask the average Negro business man what of his colored trade, and he will tell you the "brother is a hard customer." He means simply that the Negro is more exacting when buying a business place operated by a Negro than he is when buying in a place owned by the white man.

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Uses Thesis of H. G. Wells in Determining the Greatness of Men—Men Who Have Caused the World to Think Differently—Toussaint L'Ouverture, Frederick Douglass, Booker Washington and Marcus Garvey Named as Greatest Men of the Negro Race—Have All Made a Contribution to the Race That Lives After Them

MARCUS GARVEY THE GREATEST OF THEM ALL—HAS BEGUN THE LEADERSHIP OF NEGROES NOT ONLY IN HAYTI OR IN AMERICA, BUT THROUGHOUT THE WORLD—WORLD NOW TURNING ATTENTION MORE CLOSELY TO AFRICA—NEGROES NOW LOOKING TO AFRICA AS NEVER BEFORE AS THEIR HOPE AND SAFETY

Garvey Discourses on "The Handwriting on the Wall"—Adduces Further Proofs of the Insecurity of the Negro

Under Alien Civilization—Says Day Is Fast Approaching When It Will Be Impossible for Two Competitive Races to Live Together—Warns Negroes to Start Now in Seeking a Home and Government for Themselves

LIBERTY HALL, New York, Sunday Night, March 4.—Availing themselves of the beautiful mild weather that prevailed today, the members and friends (and perhaps foes) of the Universal Negro Improvement Association turned out en masse tonight and packed Liberty Hall with a crowd larger than any that has been witnessed there for a long time. It was a veritable Liberty Hall crowd, full of wonted enthusiasm, who eagerly drank in the inspiring messages that were delivered from the rostrum and cheered themselves hoarse on hearing the Hon. Marcus Garvey depicted as the greatest Negro the world has ever seen. This was done by Hon. William Sherrill, Titular Leader of American Negroes, in a masterful discourse on "Greatness." Using the thesis of H. G. Wells (who is acknowledged as one of the greatest historians of the day) in determining great men, Mr. Sherrill said that in determining the greatness of a man the question should be propounded: Was the world different because he lived? This question, he proved in eloquent language, was answered in respect to Toussaint L'Ouverture, Frederick Douglass, Booker T. Washington and Marcus Garvey, whom he characterized as the four greatest men the Negro race has produced, for, said he, the Negro race and the world think differently because they lived. To Toussaint L'Ouverture Mr. Sherrill attributed the achievement of demonstrating to the Negro race that they had the powers of liberation within them, by marshaling a few thousand blacks in the island of Hayti under his leadership, routing France from that country and establishing a republic. Frederick Douglass' greatness lay in the fact that he exploded the idea of racial inferiority and the incapability of the Negro, having emerged out of slavery only a slave boy with limited opportunities and raised himself by his bootstraps, as it were, and was able to meet on public forums the best brains of the white race and debate on the question of slavery with them. Negroes, he said, got inspiration from Frederick Douglass and began to strive for the higher education. Booker T. Washington, Mr. Sherrill showed, dignified labor and taught the Negro that there was as much dignity in being an efficient, educated mechanic as there was in being a lawyer or doctor or teacher, and Marcus Garvey, he claimed, has changed the mind of the Negro regard-

ing his outlook on his motherland Africa. Since Marcus Garvey began to talk about Africa, said Mr. Sherrill, the world has begun to turn its attention more closely to Africa; the Negro has begun to stand on tiptoe and peer into that wonderful country with a longing ambition some day to go there, and Negroes today as never before are looking and hoping for Africa and making up their minds that that continent will be safe for Negro posterity. The race was thinking differently in all directions because Marcus Garvey lived. Marcus Garvey, said he, has stepped from the ranks of his race and has begun to lead not only the race in Hayti, not only the race in America, but has begun the leadership of the Negroes of the world, and the day is coming when he too will finish his work and will step to the scroll of fame and write his name. But as Marcus Garvey starts to write, 400,000,000 will dash forward and snatch the pen, dip it in the blood of bleeding black fathers, dip it in the prayer and tears of bleeding black mothers, and write on the scroll of fame high above Booker Washington's, high above Frederick Douglass', high above Toussaint L'Ouverture's, "Marcus Garvey, the greatest Negro the world has ever seen."

Hon. Marcus Garvey spoke from the subject, "The Handwriting on the Wall." His speech was a further argument in support of his contention that the solution of the Negro problem was in the establishment of a government for Negroes, by Negroes, on the continent of Africa. He cited instances which adequately proved the insecurity of the Negro under alien civilization, which condition would continue in more intensified form as the years went on and the world became more populated.

The full text of the speeches follows:

HON. WM. SHERRILL SPEAKS

Hon. Wm. Sherrill spoke as follows: Humanity is so constituted and made up that it fails to recognize or fully appreciate the worth of those who serve and sacrifice while they are serving and sacrificing. The men in history who have made great contributions to civilization and progress—the men who have brought about great reforms—the men who have done most to advance the cause of humanity and to raise the standard of the particular people whom they happen to serve, are the men who were thought less of at the time of their greatest work and achievement.

The Test of Greatness

I am going to talk to you tonight for just a little while about greatness. Some men, it has been said, are born great; others achieved greatness, while others have greatness thrust upon them. The world admires a hero; the world worships a hero; they admire the man who was born great; they admire the man who had greatness thrust upon him and is measuring up, but they worship at the shrine of the man who from obscurity raised himself by his bootstraps, as it were, to the highest points of achievement and accomplishment.

Greatest Negro Leader

The leader of the great Universal Negro Improvement Association happens to belong to that class of men who have achieved greatness. Now, how do we determine a great man? From coast to coast and all around the world we have heard it ringing that the Universal Negro Improvement Association has as its leader the greatest Negro the world has seen. Some critics have attempted to laugh at that; some have attempted to sneer, while others have taken it as a huge joke, but regardless of what these insignificant critics say, the world has accepted the leader of the Universal Negro Improvement Association as the greatest leader Negroes have seen. (Applause.) How do we determine the greatness of a man? H. G. Wells a few months ago was called upon to name the five greatest men of history, which he said was a difficult task. The world has a deal of respect for the intellect and ability of Mr. Wells. He is supposed to be one of the greatest historians of today, and in naming these five great men this was his gauge: He said that when we begin to pick out the great men of history we do not pick out those men who have amassed an enormous amount of wealth; we do not pick those men who have built up gigantic enterprises which will fall down at their death; we do not pick out those men who were able to lead great armies, but we begin to measure the size and greatness of a man not by what he built up that will fall down at his death, but by that which he gives to the world that will live; or, putting it in other words, he said this: In determining the greatness of a man ask yourself this question: Was the world different because he lived? In picking out these great men Christ headed the list, because Wells holds that the world is different because Christ lived. The teachings of Christ you will find in all walks of life. Even those persons and individuals who do not practice Christianity, believe to a large extent in the teachings of that great Master.

The Four Greatest Negroes

Now, I am willing to use Mr. Wells' standard to pick out tonight the four greatest men the Negro race has produced. We measure by this standard: Does the Negro race think differently because that individual lived? Does the world think differently because that individual lived? Is the world different because this particular individual lived?

Toussaint L'Ouverture

Toussaint L'Ouverture, one of the greatest Negroes the world has seen, has made the world different because he lived. Before Toussaint L'Ouverture demonstrated to the world what the Negro was capable of doing, there was no dignity in any other pursuit of Negroes themselves did not know that they were capable of organizing under their own leaders without any whiteers or lawyers, doctors, or because of the yoke of oppression. Negroes knew before Toussaint L'Ouverture's time that the Negro was a great fighter; the world knew before Toussaint L'Ouverture's time that the Negro was a fearless fighter; they knew that the Negro would die, and die like a valiant soldier, but they did not know that the Negro was capable of marshalling himself under his own leader and dying upon the fields of battle for his own liberation and his own freedom until Toussaint L'Ouverture marshalled those thousands of blacks, routed France from their country and established the Republic of Hayti. (Applause.) The world is different today because Toussaint L'Ouverture lived. Negroes think differently today about themselves, because Toussaint L'Ouverture lived and demonstrated to them that they had the powers of liberation within them.

Frederick Douglass

Frederick Douglass, another great Negro, has made the world and the race think differently, because he emerged out of slavery only a slave boy with limited opportunities and poverty stricken, and raised himself by his bootstraps, as it were, to the point where he was able to meet on public forums the best brains of the white race and debate the question of slavery with them. The Negro before that time had been taught that he was inferior; that he was not capable of learning, and the world had even discussed the Negro as a beast, and one not capable of imbibing the culture and refinement of the white race—one not capable of mastering logic and to battle his wits against those of the white opponent; but Frederick Douglass exploded that idea of racial inferiority, and that idea of the incapability of the Negro, because he, with Negro blood in his veins and slavery attached to his

name, demonstrated to the world that the Negro, against the greatest odds, was capable of raising himself to the highest point of culture and refinement; Negroes got inspiration from Frederick Douglass and began to strive for the higher education, compelling the world to recognize in him rare ability. Frederick Douglass goes down as one of the greatest Negroes the world has ever seen, because the race and the world were different on account of his having lived.

Booker T. Washington

Booker T. Washington, another great Negro, came upon the scene at a time when Negroes felt like there was no dignity in any other pursuit of life than that of some profession. Negroes felt that they had to be preachers or commanders, and throwing there was no dignity in working with their hands; but Booker T. Washington came upon the scene and began to teach Negroes the dignity of labor. He established that great plant at Tuskegee to which not only blacks but whites all over the world have traveled in order to get Booker T. Washington's secret of industrial training. White schools in the South today who did not have industrial schools attached to their colleges and their universities and public schools, after seeing the great success at Tuskegee, have begun to spread all over the South industrial schools. Booker T. Washington dignified labor and taught the Negro that there was as much dignity in being a mechanic, as it was in being a lawyer or doctor or teacher. Thousands of Negroes began to turn their attention toward the lines of industry and the Negro was different because he had been taught the very fundamentals of progress, and that is working with his hands. The race and the world are different because Booker T. Washington lived. Therefore Booker Washington goes down as one of the greatest Negroes of the world.

Marcus Garvey

And then we have the fourth great Negro—Marcus Garvey. (Great Applause.) Now let us see if the world is different because Marcus Garvey lived. Before Marcus Garvey came on the scene Negroes had a very distasteful liking for Africa other than simply to be a missionary and to help those poor degraded heathens get a little of God and religion. They did not think of Africa as anything but a hideous fever-ridden country teeming with poisonous insects of all kinds and squatting savages that were simply waiting their chance to feed upon human flesh. Missionaries came and even helped the white man to carry on that old story of the impossibility

almost of living in Africa, and the missionaries told us from coast to coast the hideous things about Africa, and the wild animals and the disease and the poisonous insects, and then passed the plate and asked us to give something so that they could go back and help the Africans kill these poisonous insects. They did not tell the Negro of the wonderful possibilities of Negro industry; they did not tell the Negro of the wonderful possibilities in Africa for young, ambitious, determined and courageous Negroes who were looking for a future and a livelihood.

The Father of the African Idea

Marcus Garvey came on the scene. He did not begin telling Negroes about the diseases in Africa, for Garvey knew that we had scientific Negroes in the race that could bridle those diseases. He did not begin telling Negroes about the swamps in Africa, he did not begin telling Negroes about the wild animals in Africa, he did not begin telling Negroes about the hideous things in Africa. He began telling Negroes everywhere that Africa is a wonderful country, that whites are going there by the hundreds of thousands, that they are colonizing their land; they are killing out the children of your ancestors; they are making Africa into a white man's country; they are subjecting the natives to a caste system worse than any Europe has ever seen, and that the time has come for Negroes who have a desire to take their place in the world and make their contribution to civilization and progress to go back to their fatherland, Africa, and look after their brothers there.

The World Turning Attention to Africa

Since Marcus Garvey began to talk about Africa the world has begun to turn its attention, more closely to Africa; the Negro has begun to stand on tiptoe and peer into that wonderful country with a longing ambition some day to go there, and Negroes today as never before are looking and hoping for Africa and making up their minds that that continent will be made safe for Negro posterity.

Newspapers Now Talking About Africa

Not only that; it is surprising the number of Negro newspapers that are now talking about Africa. They do not give Marcus Garvey the credit for starting up this new spirit, but almost every Negro newspaper and periodical you pick up now has got something about Africa, and what we should do in Africa, and the way we should set about redeeming Africa. They are very much interested in Africa now. That is all right. It seems that the race is thinking a little differently because

some man has lived. Not only that, you lived. Booker Washington stepped out will find that in this country, since from among the race, led his race, Garveyism has been spread abroad, made his contribution, and then stepped to the scroll of fame and wrote his name on the scroll of fame as one of the great Negroes, and now Marcus Garvey has stepped from the ranks of several when on tour through the country. I met some of the promoters. They did not tell me that they got their idea of starting a trading company with Africa from the program of the Universal Negro Improvement Association, but I knew that the idea came because one Marcus Garvey lived who started Negroes thinking in a new direction. (Applause.)

The Standard of Negro Beauty Changed

The standard of Negro beauty has been changed because Marcus Garvey has lived. (Applause.) Negroes at one time never saw any beauty in black. Negroes at one time could not see any perfection in woolly hair; they actually thought that they must be white to be beautiful; they actually thought that if their hair was to be good it had to look like somebody else's hair and the color of their skin had to be like somebody else's color. But since Marcus Garvey came on the scene Negroes began to be rather proud of their woolly hair. (Applause.) They are rather proud of their black satin skins. (Renewed applause.) They are rather proud of the blood that flows through their veins, and Negroes are no longer trying to trace their blood back to Indians, or back to French, or back to Spanish, but Negroes are anxious to race their blood back to the Valley of the Congo. (Vociferous applause.) Since Marcus Garvey came on the scene newspapers that used to run advertisements advertising "Skin Whiteners" have begun to slip these advertisements out (laughter) and the Chicago Defender, that used to run a whole page advertising something to whiten your skin, I notice, has not run that page now for about two and a half years.

The Race Thinking Differently Because Marcus Garvey Lived

So the race is thinking different because this man has lived; it is thinking differently along the line of religion; it is thinking differently in all directions because Marcus Garvey has lived. And as we look at the contribution he has made, we say that he, too, can be listed among the four great Negroes that the race has produced. (Applause.)

Toussaint L'Ouverture stepped forward, served his race, made his contribution, and then stepped to the scroll of life and wrote his name on the scroll of fame and passed away. Frederick Douglass came upon the scene, stepped from among his brethren, made his contribution to the race and then wrote his name upon the scroll of fame as another one of the great Negroes that

Booker Washington stepped out to the scroll of fame and wrote his name on the scroll of fame as one of the great Negroes, and now Marcus Garvey has stepped from the ranks of his race and has begun to lead, not only the race in Hayti, not only the race in America, but has begun the leadership of the Negroes of the world, and the day is coming when he, too, will finish his work and will step to the scroll of fame to write his name. But as Marcus Garvey starts to write 400,000,000 will dash forward and snatch the pen, dip it in the blood of bleeding black fathers—dip it in the prayers and tears of bleeding black mothers, and they will write on the scroll of fame, high above Booker Washington's, high above Frederick Douglass', high above Toussaint L'Ouverture's—Marcus Garvey, the greatest Negro the world has ever seen. (Loud and prolonged applause.)

HON. MARCUS GARVEY'S SPEECH

Hon. Marcus Garvey said: My subject for tonight is "The Handwriting on the Wall." I hold in my hand a New York newspaper with a press report of something that has happened in another part of the country, just in keeping with the prophecy of the Universal Negro Improvement Association of five years ago; just in keeping with the propaganda of this organization to let Negroes know that their future in America is one of racial insecurity for the fifteen million Negroes and their offspring.

The difference between the Universal Negro Improvement Association and other organizations is, that we are endeavoring to peer through the future; to look down the future and try thereby to regulate ourselves for the good and well being of the race. Others look at things just as they are—only for the present. It is said somewhere, "Where there is no vision the people perish." The Universal Negro Improvement Association is endeavoring through its vision to bring to the people of this country and to this Western World a picture of the future, just what conditions are going to be, and just how we will fare under those conditions. We have been criticized severely and brutally for endeavoring to hold up this vision before the people, but at times certain things happen that call not so much for our impressing upon the people this vision, but through which the people themselves see the thing that we are endeavoring to point them to.

The news I am going to read:
MISSOURI WHITES DRIVE OUT
NEGRO LABOR

Racial Consciousness—1923.

NEW YORK TIMES

DECEMBER 26, 1922
The Negro Race

To the Editor of The New York Times:

I note in THE TIMES the phrase, "groes Jews and Catholics fought beside Protestants in the war." May I ask by what process of reasoning you persist in this rule of capitalization? In this sentence "Negroes" does not refer to a religion or to a color; it refers to a group, and a group large enough to have a right to a capital letter.

May I not ask if it is not time for so influential a daily as yours to capitalize the word "Negro" and thus to remove the sense of insult which such quotations as I have noted above daily give rise to?

W. J. B. DU BOIS.

New York, Dec. 21, 1922.

COURTESY AND BUSINESS.

It is a common practice for business men or their clerks to be discourteous in dealing with customers or would-be customers, especially Negro customers. It seems a matter of impossibility for most clerks to have the intelligence, or at least the proper business sense, to be courteous in dealing with a customer when that customer is a Negro.

In fact, the embarrassment begins when he enters the store and is met with the question: "What is it, Jack?" or "Bill?" or "Sam," or "Uncle," or "Lester," or "Auntie?" In the first place, the customer's name is not known to the clerk, and even if it were there would hardly be an occasion to address him by it. It would appear far better if every customer, or would-be customer, were addressed, if addressed at all, by the name "customer." There would be no impropriety, no occasion for embarrassment, no sacrifice of the lofty principles upon which the clerk perches, or is supposed to be perched, in addressing any person, irrespective of color, as "customer."

One thing that is past our finding out is why is it that a white clerk would rather claim kin with a Negro by addressing him "uncle" or "auntie," rather than by a natural name of respect, "customer." If a Negro should retaliate with "I want so and so, 'niece,' or 'nephew,'" there would be a veritable battle. Then it is passingly strange that a white person will claim kin with a Negro and not permit the same Negro to claim kin with him.

Many a business man has taken cognizance of the fact that courtesy in a business way extended to

MILLIONS ARE WASTED IN BIRMINGHAM

13th Annual Report - 1-6-23
No opportunity for the industrial activity of the Negro is better than the opportunities offered in Birmingham and Jefferson County. Any man who will work can make a living, and earn a profit.

Birmingham is an industrial center with avenues for the development of any commercial enterprise. More than a million dollars are paid to Negro laborers in this district every month. At least ninety-eight per cent of the Negro population earn by working with their hands in the various industries of this county; they receive more money than it takes to keep them as regards the ordinary comforts and pleasures of a laboring people. All persons, professional and otherwise, earn enough money to invest in the development of corporations and business enterprises for Negroes. Now is the time to start. The survey has been well made through various publications by the reports of social and religious workers, and by the statistics from the several corporations, and it is the Negro's business to become so interested in his development that these funds will be coralled and better and bigger business started and maintained for Negro people.

We are wasting time, energy and large sums of money in the present manner of allowing things to run as they do. It is ours to make citizens, to inspire men and women to noble deeds of honor, trust and achievement. It is the intelligent man and woman's duty to reflect the advanced program, the light of elevation, the hope and plan of the future. Other folk are waiting and watching the trained ones. If there is no vision in this group the whole unit must perish and the seeming success of the individual man can but be of short duration and the matter of having other folk save money, build homes and aid in the construction of enterprises is but an effort in self-defense and one which we must become awakened to if Birmingham will mean anything commercially to the Negro people. We have the mind, we have the experience, we have the character, we have the ability. We lack organization. With the requisites or qualities here mentioned, organization is altogether possible and necessary. Without organization there can be no change in the program and the waste as it now is must continue. Men who head fraternal organizations and other such institutions can be of incalculable value in an effort of this kind, and certainly one of the strong aids in such a program.

A customer is a great asset to his business. He has taken into consideration the fact that courtesy toward a customer is not only a natural sequence of management but also a part of common sense in business and courteous treatment of colored people pure asset without any liability whatsoever. He has realized the fact that many a customer is drawn to his store by courteous treatment, oftentimes when the customer feels like he can get better values at some other place. If he has a mixed patronage, he does not confine his dispensation of courtesy to a particular race, but recognizes the fact that regardless of color a customer is a customer and a dollar a dollar, and that he wants the customer in order to get the dollar.

The Independent is aware of the fact that Negroes patronize numerous white business concerns of necessity. It is further aware of the fact that oftentimes Negroes are embarrassed by discourteous treatment on the part of uncivil clerks. Its advice to its readers, from whom it has received complaints, is that whenever a clerk is discourteous, the matter should be reported to the manager of the store, and, if management demands of its clerks courteous treatment to all customers, oftentimes this demand prevails, while often without the knowledge or consent of the management, a clerk is discourteous to

the clerk that has been guilty, the customer should leave the store, or whatever kind of business place it is, and never enter it again. There are other business places which will be glad to have the money, be it little or much, and one, in this great day of competition, need not suffer embarrassment in order to spend his money.

SUPERINTENDENT SAYS TEACHERS MUST GUARD EXPRESSIONS ON RACE

Philadelphia, Pa., Jan. 26, 1923.
(By The Associated Negro Press.)

Superintendent Edwin C. Broome, of the Public Schools in Philadelphia, in a circular has asked the teachers to "avoid any acts or statements liable to make any pupil uncomfortable because of race, color, or creed." It is said that the circumstances bringing forth this circular arose from the fact that complaint had been registered against several white teachers who, it is stated, have humiliated Negro children on slightest provocation, several such instances having been brought to the attention of the writer. Superintendent Broome tells the public school teachers that "the public schools are for the children of all people, and that it is no surrender of independence for a teacher to be circumspect in his remarks and conduct, and considerate of the feelings of those who are placed under his charge. The finer the teacher, the more broadminded he will be."

MANY JOIN PROTECTIVE ASSOCIATION.

Kansas City, Mo.
The Mass Meeting at the Vine Street Baptist Church last Sunday gave sufficient evidence of the interest which Negroes are taking in civic affairs, especially on such vital matters as "Where We Shall Live."

After the plans and purposes of the organizations were outlined, nearly one hundred new members were taken in. There were present in the audience persons whose homes had been bombed and others who have received threatening letters for certain obnoxious property owners' clubs.

While there was nothing inflammatory about the meeting, still in every face could be seen the realization of the fact that the Constitution of the United States protected all citizens alike and that there was no disposition on the part of any one to be intimidated by a few unscrupulous agitators.

The speakers were, Mr. T. B. Watkins, Rev. A. E. Rankin and Rev. D. A. Holmes. Letters were read to show the methods used by the East side Protective Association.

3/3/23 Protest Bombing.

At a regular business meeting of the Negro Citizens Protective and Improvement Association late Tuesday night at the Community Center, steps were inaugurated to boycott all business establishments located in Negro districts whose owners are known to be connected with certain associations that would eliminate and restrict Negroes from acquiring decent places to live.

Membership blanks were distributed and a number of names were added to the list. Representatives from various communities were present and stated what the conditions were in their neighborhoods. Mrs. Neal who is one of the progressive teachers in the vicinity of 29th and Myrtle, popular known as "Round Top" said, "Some of us have lived there for 35 years and we expect to be there for 35 more." "We ploughed through the mud for years and have spent money buying and improving our property."

Another Big Meeting.

The following resolutions were read by Mr. F. T. Lane and adopted by the association:

Whereas, the life and property owned or occupied by Negro Citizens of Kansas City, Missouri has been jeopardized by the bombs and explosives, which are usually planted or which are hurled in the dead of the night when our citizens are asleep, and

Whereas, the increasing number of restrictions and illegal means to intimidate Negro Citizens, tend to limit their progress in becoming better and peaceful citizens in the pursuit of happiness and other civil rights guaranteed by the Constitution of the United States.

Be it resolved that the Negro Citizens Protective and Improvement Association assembled at its regular meeting, hereby offer protest against the bombing and restriction of property, because the owners or occupants are not white, and we further petition the authorities and potent influences of this Commonwealth to give better protection to our lives, and property for the sake of peace, justice and progress, and that a copy of this resolution be sent to all authorities of the Municipalities.

Mr. A. E. Rankin, chairman of the membership committee announced that there would be another large gathering at the Second Christian Church, 24th and Woodland on Sunday, March 11th at 2 o'clock. He also said that anyone wishing to join could do so at Mrs. Stella Hubbard's, 1805 Vine street.

THE "JIM CROW" NEGRO

A Pittsburgh Negro physician stopped his car before a white drug store during the night. Entering the store, the doctor walked to the end of the soda counter, purchased two drinks and returned carrying the two drinks to join his wife waiting in the car. This white drug store will not serve Negroes at the soda fountain. The doctor knows it. He is opposed to every form of segregation in talk and lifts his big hands in holy horror when referring to the "intolerable" conditions in the South. Yet he deliberately swallowed his self-respect and compelled his wife to swallow hers on this occasion. He is a "Jim Crow" Negro of the rankest kind.

We have too many hypocrites who have elbowed their way to the front line preaching things they do not practice; too many monkeys believing they are men; too many parrots rattling their tongues among red-blooded, self-respecting, stalwart Negro men with sense and manhood enough never to do what this "pill seller" did. When segregation advances the self-interest of this type, he will voluntarily seek humiliation. He is for it every time. But he is always vigorous in denouncing others who see advantages in voluntary segregation. *Tellamy American*

A Negro physician, who must have patients of his race or starve, is patronized first because he is a Negro. So it is with the lawyer, the dentist, the business man and others depending upon their people for support. It is an expected thing in our racial advancement. It means self-respect and confidence in our kind. One who does not believe in and respect his race is either an ignorant fool, selfish knave or degenerate mongrel with neither self-respect nor self-confidence. He is unfit to be trusted in any matter of honor, business or learning. He is blind and cannot see.

One test of Negro self-respect and manhood is the consideration and respect one Negro shows for another. No weight attaches to a Negro who respects and believes in nobody of his race but himself; who will not deposit a dollar in a Negro bank, yet expects his people to trust their money with him; who will not risk a dollar in an honest effort of his people to build up business; who speaks lightly of every race effort, but expects Negroes to subscribe to his own attempts at success; who will slink into a white drug store where he can't drink a glass of soda at the counter, buy it and then shuffle outside to drink it like a cur dog to whom one gives a bone grudgingly. Only a hypocrite, a leech, a parasite, a clever crook, a liar and thief sucks the blood of the innocent in the darkness and pretends love, sympathy and respect in the light of day.

A COMPARATIVE STUDY OF THE NEGRO AND THE JEW.

Why One Often Succeeds and the Other Often Fails.

A few nights ago we were waiting on a corner for the 11:30 o'clock night car. The various Jewish establishments in the neighborhood were closing. The particular one to which we refer had just been locked up and the proprietor was going into the rear room where he lived, when two Colored women came up, knocked at the door and turned away saying: "It's too bad, the Jew has just closed." They had gone about 100 yards, when out came the Jewish woman, bareheaded, and with no coat on, calling: "Come back!" They did not hear, so the Jewish woman ran and overtook them, persuaded them to come back and buy.

This is a very trivial incident, but it meant much to us. The Jews live among Colored people and thrive among them. They often get their first start from Colored people. Even in a Colored neighborhood the Jews can outsell the average Colored merchant, who has a store alongside one of them. If a Jew can do better than we do among our own people, we would do well to study the Jew and his methods. We can learn from the Jew.

First, the Jew masters his subject while the Colored man is content with superficialities. Perhaps the largest proportion of students in the night schools of this city are Jews. They want to know everything there is to be known in any given subject. They often work hard all day and study half the night, while the Colored man frolics. *Kansas City Sun - Kansas City, Mo.*

Second, the Jews have a business politeness that is almost unsurpassable. There is hardly any way to anger a Jewish merchant so long as you are buying from him, and he will go to any length to satisfy you. Often he caters to Colored people better than Colored people have learned to cater to themselves. *3-31-23*

In the next place, the Jew is an indefatigable canvasser. He has learned how to "go after what he wants." He goes from house to house to seek customers. Of the 42 canvassers who came to my house during one month, fully one-third were Jews, and there was not a single Colored man among them.

A Colored merchant too often wants the appearances of success, more than actual success. He will not sacrifice as the Jew will, but will throw away in idle show what the Jew saves. The average Colored man will tell you frankly, that he would not live like a Jew, he would not save like a Jew. Notwithstanding that the Jew may spend ten years of sacrifice and thirty years of comfort, while the Colored man has ten years of comfort in his young, strong life, and twenty years of sacrifice in his old age, and dies ten years earlier than the Jew.

The Colored man too often wants business to come to him solely because of his race; the Jew goes after his trade. The average Colored man keeps his place open like a millionaire, from 9 o'clock until 6; the Jew opens at 5 o'clock in the morning, or 4 if necessary, and runs until midnight.

The average Colored man throws up the job he has been working at for years, and his wife, who has never had any training in business, takes what little money that comes into the business to buy fine clothes to show off; while the average Jew holds on to his job, the wife runs the business in the day time, the children after few thousand dollars saved up, and a lot of successful experience, his business grows and he is on "easy street."

The average Negro has his store or business down town and lives in a "good" neighborhood, paying rent on both places, while the average Jew lives back of his place or over it, thus can give more time to it.

The average Negro gets offended when you criticize him; the average Jew smiles and takes criticism as a hint to get business.

The average Colored man complains that he does not have capital enough to run his business; the average Jew starts his business on the money the Negro throws away.

The average Negro parent never instructs his son or daughter in business, and they grow up and get married without knowing anything about the business world; the average Jew is instructed in business as soon as he can talk, and hence at 14 years of age knows more about business than the average Negro at 40.

The average Negro will spend from \$10 to \$25 in candy and gew gaws in his children's Christmas presents; but the average Jew will put \$20 of the \$25 in the bank for his son. The average Negro does not study his business nor cater to his crowd; the average Jew is a master in the details of his business and the psychology of his customers.

Of course there are great many exceptions and we are glad to note them. We are only talking about averages. But our people are learning with each year. The future is hopeful, notwithstanding grave faults. Each year our people are learning to cater to their own. Each year they see the necessity of doing so more and more, and we expect 1923 to put us forward much further than we were in 1922.

Appreciating Negro Art.

In one of the large white theatres last week an actress announced as one of three numbers she would sing a famous Negro lullaby, the other two numbers being white folk masterpieces. *Tellamy American*
Immediately a chorus of hisses sounded from the gallery of colored patrons. In the next act a rag-time singer pulled off a comic caricature of Negro life and the same colored group went wild with applause. *3/30/23*
Just what impression the artist who tried to place a lullaby in the class of the immortals got from this incident can be easily imagined, and just how some of our people react to Negro art is also apparent.

THE "JIM CROW" NEGRO

A Pittsburgh Negro physician stopped his car before a white drug store during the night. Entering the store, the doctor walked to the end of the soda counter, purchased two drinks and returned carrying the two drinks to join his wife waiting in the car. This white drug store will not serve Negroes at the soda fountain. The doctor knows it. He is opposed to every form of segregation in talk and lifts his big hands in holy horror when referring to the "intolerable" conditions in the South. Yet he deliberately swallowed his self-respect and compelled his wife to swallow hers on this occasion. He is a "Jim Crow" Negro of the rankest kind. We have too many hypocrites who have elbowed their way to the front line preaching things they do not practice; too many monkeys believing they are men; too many parrots rattling their tongues among red-blooded, self-respecting, stalwart Negro men with sense and manhood enough never to do what this "pill seller" did. When segregation advances the self-interest of this type, he will voluntarily seek humiliation. He is for it every time. But he is always vigorous in denouncing others who see advantages in voluntary segregation.

A Negro physician, who must have patients of his race or starve, is patronized first because he is a Negro. So it is with the lawyer, the dentist, the business man and others depending upon their people for support. It is an expected thing in our racial advancement. It means self-respect and confidence in our kind. One who does not believe in and respect his race is either an ignorant fool, selfish knave or degenerate mongrel with neither self-respect nor self-confidence. He is unfit to be trusted in any matter of honor, business or learning. He is blind and cannot see. One test of Negro self-respect and manhood is the consideration and respect one Negro shows for another. No weight attaches to a Negro who respects and believes in nobody of his race but himself; who will not deposit a dollar in a Negro bank, yet expects his people to trust their money with him; who will not risk a dollar in an honest effort of his people to build up business; who speaks lightly of every race effort, but expects Negroes to subscribe to his own attempts at success; who will sink into a white drug store where he can't drink a glass of soda at the counter, buy it and then shuffle outside to drink it like a cur dog to whom one gives a bone grudgingly. Only a hypocrite, a leech, a parasite, a clever crook, a liar and thief sucks the blood of the innocent in the darkness and pretends love, sympathy and respect in the light of day.

A COMPARATIVE STUDY OF THE NEGRO AND THE JEW.

Why One Often Succeeds and the Other Often Fails.

A few nights ago we were waiting on a corner for the 11:30 clock night car. The various Jewish establishments in the neighborhood were closing. The proprietor was going into the rear room just been locked up and the proprietor was going into the rear room where he lived, when two Colored women came up, knocked at the door and turned away saying: "It's too bad, the Jew has just closed." They had gone about 100 yards, when out came the Jewish woman, bareheaded, and with no coat on, calling: "Come back!" They did not hear, so the Jewish woman ran and overtook them, persuaded them to come back and buy.

This is a very trivial incident, but it meant much to us. The Jews live among Colored people and thrive among them. They often get their first start from Colored people. Even in a Colored neighborhood the Jews can outsell the average Colored merchant who has a store alongside one of them. If a Jew can do better than we do among our own people, we would do well to study the Jew and his methods. We can learn from the Jew.

First, the Jew masters his subject while the Colored man is content with superficialities. Perhaps the largest proportion of students in the night schools of this city are Jews. They want to know everything there is to be known in any given subject. They often work hard all day and study half the night, while the Colored man knows *Handwritten: Randa Ditty Jew - He reads little, he knows nothing.* Second, the Jews have a business politeness that is almost unsurpassable. There is hardly any way to anger a Jewish merchant so long as you are buying from him, and he will go to any length to satisfy you. Often he caters to Colored people better than Colored people have learned to cater to themselves. *Handwritten: 3-31-23* In the next place, the Jew is an indefatigable canvasser. He has learned how to "go after what he wants." He goes from house to house during one month, fully one-third were Jews, and there was not a single Colored man among them.

A Colored merchant too often wants the appearances of success, more than actual success. He will not sacrifice as the Jew will, but will throw away in idle show what the Jew saves. The average Colored man will tell you frankly, that he would not live like a Jew, he would not save like a Jew. Notwithstanding that the Jew may spend ten years of sacrifice and thirty years of comfort, while the Colored man has ten years of comfort in his young, strong life, and twenty years of sacrifice in his old age, and dies ten years earlier than the Jew.

The Colored man too often wants business to come to him solely because of his race; the Jew goes after his trade. The average Colored man keeps his place open like a millionaire, from 9 o'clock until 6; the Jew opens at 5 o'clock in the morning, or 4 if necessary, and runs until midnight.

The average Colored man throws up the job he has been working at for years, and his wife, who has never had any training in business, takes what little money that comes into the business to buy fine clothes to show off; while the average Jew holds on to his job, the wife runs the business in the day time, the children after few thousand dollars saved up, and a lot of successful experience, his business grows and he is on "easy street."

The average Negro has his store or business down town and lives in a "good" neighborhood, paying rent on both places, while the average Jew lives back of his place or over it, thus can give more time to it.

The average Negro gets offended when you criticize him; the average Jew smiles and takes criticism as a hint to get business.

The average Colored man complains that he does not have capital enough to run his business; the average Jew starts his business on the money the Negro parent never instructs his son or daughter in business, and they grow up and get married without knowing anything about the business world; the average Jew is instructed in business as soon as he can talk, and hence at 14 years of age knows more about business than the average Negro at 40.

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In one of the large white theatres last week an actress announced as one of three numbers she would sing a famous Negro lullaby, the other two numbers being white folk masterpieces. *Handwritten: No American*

Immediately a chorus of hisses sounded from the gallery of colored patrons. In the next act a rag-time singer pulled off a comic caricature of Negro life and the same colored group went wild with applause. *Handwritten: 3/30/23*

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Other Things Atlanta White Folk Might Learn About Atlanta Black Folk With Profit

The Atlanta Independent 5/13/23

The economic value of the Negro is being brought to the attention of the white people each week with one purpose in view; and that is, to make the white man see the black man as an asset in the community and not a liability; to make the white man see that the Negro is worthy of a place on his economic, industrial and commercial program; that the Negro is a helpful factor in the growth and development of the social order, rather than a shiftless, floating element without civic responsibility.

If we can make the white man appreciate our viewpoint, he will think more of us and help us to industrial efficiency and economic independence.

The data given below is a recital of the businesses in which the white man controls ninety-nine and one-hundredth per cent of the black man's trade. The Negro does not furnish one-tenth of one per cent of the necessities of life that he must have to live. The white man has practically a monopoly on the things that the Negro must have. The Negro gives to the white man annually in trade approximately \$50,000,000, for which the white man does not give him full value received, and for which he receives no permanent economic return. It seems to us that if Christianity did not impel the white man to cultivate and develop this trade by dividing the profits therefrom among the Negro in the way of help and employment and an opportunity to better his own condition economically, out of pure selfishness, sound and sane business sense would.

The following are the businesses in which the Negro spends \$50,000,000 annually with the white man:

Clothes, etc.	\$10,000,000
Groceries and other eatables	15,000,000
Shoes	9,000,000
Medicine and doctor bills	500,000
Rents	700,000
Real estate and interest	1,000,000
White bootleggers	300,000
Insurance	600,000
Unpaid services	800,000
Traffic and travel	600,000
Building material	500,000
Furniture	500,000
Automobiles, accessories, repairs	100,000
Gasoline, telephones, gas, electric lights, etc.	350,000

These businesses are conducted by white men, and Negroes contribute in trade to them approximately \$50,000,000 annually, and for which they get no permanent return. They are shut out from every useful employment that the white man can employ one of his own race.

This showing is made to demonstrate that the black man's contribution to the business and commerce of the community entitles him to a place on the white man's economic program.

(Signed) BENJAMIN JEFFERSON DAVIS.

"— BUT NOT A SINGLE DARKEY."

Arch C. Cree, a white Southern Baptist of prominence in the State of Georgia, writing about the passenger on a ship used this language: "The passenger list revealed" a group of people from every quarter of the globe, Anglo-Saxon, Latin,

Hebrew, Occidental and Oriental, but not a single darkey."

The expression shows the animus of man, his southern convictions and traditional slang. Cree claims to be a Baptist Christian preacher, and yet he uses the insulting word "darkey," referring

to Christians as good, yea, better, than himself, a people in whose rise and progress he claims to be interested.

Cree ought to know that there are no Anglo-Saxon people on earth, for if there ever was such people, intermixtures of races has wiped out the strain, and we know history asserts no redeeming history named Anglo-Saxon. Then, too, the man Cree knows that in the very list of people he names are two or more races of dark complexion, the Japanese and the Indians. No, it is the same old offensiveness, long practices by a certain element of white Southerners, that keeps alive the words "nigger" "darkey" "Coon," words that are to us an insult, his the attitude of the unreconstructed Southerners directly opposed to the democracy he professes to like.

Why did not Cree say "— but not a single Colored man," or "— but not a single Negro?" We resent the insult. We no more accept the slang colloquialism of the South than we do the word, "And the darkies are gay" in the song "My Old Kentucky Home." We have looked on while hundreds of public school teachers sang those insulting words wondering where their sense of decency and their race pride had gone. We hope to hear that Colored American over in Kentucky, elsewhere also, have "cut out" of that song the words "And the darkeys are gay," inserting "And the people are gay." We never care to hear a man preach who uses the insulting words we have named.

The Southern white people who profess to want to advance inter-racial good will are hereby told that one way to help it on is by dropping the insulting epithets and insinuating nicknames mentioned.

The Negro Economic Balance

The economic growth of the Negro group in America has been phenomenal. When it is fully understood just what relation this economic development bears to and effects Negro advancement, there is little doubt that our leaders will expend more energy in its proper guidance.

Down beneath most of the elemental prejudice and injustice is the effort to keep the Negro group submerged in a position of servitude and is an economic system whereby they must produce not only for themselves but for the would-be leisure group of aristocratic whites. They call it white supremacy and they raise the red flag of social equality as a smoke screen. But the foundational aim of that scheme hatched as an aftermath of slavery in the South and tolerated in the North is to suck the blood of Negro labor.

The whole problem then of completely emancipating the group rests in complete economic independence. This will come only when:

1. The group produces what it consumes and in addition a surplus convertible in race, owned capital and savings.
2. The ownership of sufficient land to produce all raw materials needed by 10,000,000 human beings.

3. Investment in and ownership of sufficient factories to produce the necessities to maintain life independent of all other sources.

4. The direction and ownership of a banking system to promote the development of savings and surplus wealth.

5. A system of distribution including stores to properly handle the commodities of at least the population represented by the race.

Until this economic balance is set up neither laws nor sentiment can really keep the Negro group from being at a disadvantage in the race of life. With it, he could quietly demand his place in the Sun.

NEGRO GIRLS

Did you ever think about the helplessness of Negro girls? There are some very nice Negro girls, virtuous, modest, intelligent, ambitious. Did you ever come in contact with some of these? If not, you should sometime go out to some of the Negro educational institutions of Nashville, and you will be astounded at what you will find.

Among these girls also, who go out to service, there are some very nice girls; not so well educated as some, still, many of them, most of them, fairly well educated and well behaved, honest, ambitious and helpless.

The helplessness of Negroes is a serious thought. The helplessness of Negro girls is a gigantic tragedy.

Think about it, sometime; preach about it; appeal to men, also to women, for protection for Negro girls. It will be a fine missionary move on your part; a fine thing in the sight of God, when you shall come before Him—that day.

Why not every man and woman try to give their protection to those young Negro girls who have no protection? It is a matter so easily accomplished, so necessary, so certain of magnificent results.

Young Negro girls go into the homes of white people to work, and this sometimes proves their everlasting ruin. Some of them are silly, naturally; but some are thoughtful and earnest and ambitious; and all of them are helpless. Why not protect the young girls, all young girls, white, colored—all? It will make for a better world, and be a source of quiet happiness when one shall come to die.

—Nashville Banner.

Some Things the Atlanta White Folk Ought to Helpfully Study and Learn About Black Folk

1. Their economic value and condition, with a view of improving it by giving them more opportunities to work and earn an honest living.

2. Their health and sanitary conditions from a community standpoint, with a view of improving the public health, thereby lessening the death rate among us, which will lessen the mortality of the municipality, which will contribute largely to an increase in our population.

3. Their housing conditions in tenement districts, with a view of improving our homes and regulating the ravages of the rent hogs upon the poor and unemployed.

4. A survey of the unemployed in the city, with the view of ascertaining whether the prevailing idleness is due to a lack of economic opportunity or criminal inclinations and general shiftlessness.

5. Investigate with a view of finding out whether enforced idleness is not a greater factor in the migration of the Negro from the south to the north and west than the boll weevil or mob law.

6. Study whether it would not pay a better dividend in the end to develop the Negro into a more helpful and useful citizen, feeling and bearing a part of the responsibility of government, rather than to isolate him and to grow in him a feeling of disrespect for law and a shirking of responsibility.

7. Begin to practice race co-operation, race help along industrial, economic and commercial lines, rather than to preach it from the pulpit and inter-racial committees and from the platform.

8. Study the wisdom and Christianity in putting the Negro on every program proposed for the betterment of the community, state or national, with a view of educating him to accept civic, economic and political responsibility along with the white man, instead of isolating him and making him feel that the white man has no interest in his earthly welfare, but may tolerate him in Heaven in order to get there himself.

9. That when the white folk put on another "Home Owners' Show" it would be profitable, both to its promoters and the municipality, to open the door to the Negroes. Negroes own homes and are buying homes, and it is commercial and economic suicide to open up a show in a city to encourage home owning and exclude 80,000 people from the helpful inspiration to be gained therefrom.

These are some of the points that might be helpfully and constructively studied, with a view of developing our group into an asset in the community, rather than a liability.

Ignorance and poverty is a poor investment, and the community that overlooks any part of its people by leaving them off of its program for development and growth strikes a blow at its own permanency and perpetuity. The country is freest and wealthiest where all the people are educated and own homes. What the community needs is more practice and less preaching. We have had enough of solutions of our problems theoretically. We want some practical solutions by converting theories into tangible and active results.

The economic program of Atlanta must include all the people. The white man cannot do his best, so long as he keeps one-third of his neighbors on the dependent list. His program must have in view the economic independence and industrial efficiency of all the people. Every wealthy, intelligent and upright black man in the community lightens the economic, civic and commercial burdens of the white man.

To illustrate: Atlanta's taxable property is two hundred and fifty million, more or less. The Negro's taxable property is twenty-five million, more or less. Now, if the industrial, economic and commercial opportunities were developed among the black people with the same liberality that they are programmed among the whites, the Negroes' taxable property would be one hundred million, which would greatly lessen the tax rate in our community, and, instead of having a tax rate of \$1.50 per hundred, our tax rate would be \$1.00 per hundred, and the amount of revenue raised would be ample and sufficient to take care of every interest—build up our streets extend our waterworks, develop our public schools up to the Willis A. Sutton standard, and increase double-fold the relations between the races.

All of this could be done without the color of the white man's bugbear—social equality and Negro domination.

(Signed)

BENJAMIN JEFFERSON DAVIS.

THE LACK OF CO-OPERATION—A WASTE OF TIME AND MONEY

The Negro people of Birmingham must consider the essentials in a more co-operative manner. There is quite a little individual daring and success, but too little race and community co-operation, race and community pride. There are many upstanding men and women of our group here who could, if they would, command quite an interesting following and establish most any worthwhile business enterprise.

Our churches are largely in the way of each other, and this is brought about because of the lack of systematic and religious co-operation. Our fraternal orders are not measuring up as fully as they may in supporting charitable institutions and inspiring the humble because the heads of the order are not sufficiently associated. And thus runs the general situation in the affairs of what is being done and what might be done by Negro people.

Our schools are not advancing; they are not meeting the demands of parents and citizens because there is a tendency to leave the entire field to the teacher and principal. The school room work must of necessity be left to the teacher and principal but the child must be encouraged at home. The physical development of our schools and the course of study within our schools is not a question to be settled by school principals or school teachers. These people are servants and are hired on recommendations, and if good and honest teachers, which we believe they are, they must be in harmony with the administration of which they are a part. The father, the mother, the business man, the professional man, in fact the citizens themselves who make it necessary for school teachers and boards of education must on their initiative seek changes, advocate measures and appeal for better conditions.

The schools of Birmingham are in politics, as is most every other worthwhile thing. The Negro is out of politics and therefore out of position to interest the politician or those who may be in the hands of politicians.

We are dragging along in some kind of fashion, charging this one and that one with this shortcoming or the other abuse, whining, crying, croaking and grumbling when as a matter of fact if we would unite our strength of character, mind, soul and money, conditions would change and that speedily. The individual who fails to have respect and pride in himself, cannot long hold the respect and consideration of others. It is true with a family, a community, a group, a city or state, and it is true with a race. There is a Scriptural expression that may be studied with advantage by many of us. It is this, as we recall it: "First seek ye the kingdom of heaven and its righteousness and all things will be added unto you." The Negro must seek first the fundamental principles of citizenship, manhood and womanhood, and make this his basis of action and continue steadily in that line.

We need to register, pay our poll tax, and vote. This is what the Jew, the Italian and the Greek are doing; this is what the American white man is doing. It is the way of civilization. It is the way of advancement. We need to solidify our forces in the interest of industry, about our city, about our county and state. The Negro has need to express himself on labor questions and other great questions that are concerning the welfare and happiness of our people. We should be able to counsel with the heads of industry in a way that the best results may be had for our group. And in the laboring field it might be settled now that the Negro must make his way almost alone, except as he is protected by men of power, influence, heart and soul and not by those who would accept his fees as a member of an organization and then deny him the right of an education and an equal chance in this field.

We need co-operation. We need more respect and love for one another. We must encourage our worth-while men and women; those who stand four-square and are respected by men and races. We need to organize our forces that the best element among us might be strengthened and our programs directed more constructively.

DENIED PRIVATE ROOM, MRS. TERRELL PREFERENCES OPEN WARD IN A WHITE HOSPITAL

While driving her car on the road to Highland Beach, near Annapolis, Md., accompanied by her maid and bull dog, Mrs. Mary Church Terrell, of 1615 S St., northwest, was struck by a truck of the telephone company near Annapolis, last Saturday.

Mrs. Terrell states that while she was driving up a hill she looked up and saw to her horror that a heavy truck was coming down the hill, on her side of the road. She turned her car abruptly to the left, but the truck came diagonally across the road and struck her car from the rear. The car was smashed and Mrs. Terrell and her maid, Miss Eula Edwards, were forced against the front of her car. She suffered a compound fracture of the right knee-cap and Miss Edwards had her little finger broken. The bull dog was injured also.

The injured occupants of Mrs. Terrell's car were carried to Annapolis, where they were given first aid treatment at the hospital. From there they came on to Washington, on the interurban cars. Arriving at the 11th Street station, a white driver was called and Mrs. Terrell was carried to Garfield Hospital. The fact that Mrs. Terrell is being treated at Garfield Hospital has caused considerable talk.

In response to inquiry by a Tribune reporter Mrs. Terrell stated: "I went on home. The rain was falling and I was suffering and I should go to a hospital. I told him that I thought that I could make it all right at home. He persisted that he should take me to a hospital and said 'Garfield hospital is near here and I will run you over there.' And here I am."

"But" said Mrs. Terrell, "a colored woman cannot get a private room in Garfield Hospital."

"Can you not move?" she was asked.

"Yes, but I want the same doctor

that operated on me to continue to treat me."

"How long do you expect to remain here Mrs. Terrell?"

"About six weeks," was her reply. She is in ward H.

Mrs. Terrell arrived at the hospital on Saturday but was not operated on until Monday.

An interesting thing came to light concerning Garfield Hospital since Mrs. Terrell arrived there. Some of her friends called on the phone to know if a Mrs. Mary Church Terrell was there. They were informed that no such person was there but that a "Mary Terrell" was there. This friend went to the hospital and asked in person for "Mrs. Mary Church Terrell." She was informed by the girl at the desk of information that no colored person was ever "Miss," "Mrs." or "Mr." at the Garfield Hospital. She asked for the person in charge and was referred to the supervising nurse across the hall. The same information was given her by this nurse.

When a reporter of The Tribune called to see Mrs. Mary Church Terrell, he was referred to the same supervising nurse and she called for ward H on the phone and told the nurse there to "see Mary Terrell and see if she will see the reporter." So Mrs. Mary Church Terrell is officially enrolled at the Garfield as "Mary Terrell." And yet she remains there, knowing full well that Freedmen's Hospital is operated for colored people. There she would have colored nurses and her own physician. At Garfield she has white nurses and cannot be attended by her own physician.

Mrs. Terrell's husband, Judge Robert H. Terrell has been in Freedmen's Hospital since May 20th, 1923. Is it possible that Freedmen's Hospital is not sufficiently equipped to take care of Mrs. Mary Church Terrell with a broken knee-cap? Mrs. Terrell bears out the oft-repeated statement that it

is our educated and most refined Negroes who always throw their patronage to the other race, instead of patronizing their own people.

"NEGRO TRADE WEEK" OCTOBER 15-20.

The Houston Colored Commercial Club will sponsor a "Trade With Negro Week," beginning Sunday, October 14, and ending Saturday night, October 20.

The week, as planned, calls for addresses in the various colored churches on Sunday, October 14, by members of the local organization, with the pastors and ministers stressing the importance of our people patronizing the business and professional men of the city.

Beginning Monday and ending Saturday night, every colored person in the city is asked to purchase some article from some colored business man, and thereby aid in building up and developing our own enterprises and business concerns.

Local merchants and business men of color are asked to co-operate with the Colored Commercial Club in making this week a howling success, both by advertising their wares and putting on some special inducements to encourage and stimulate our people in buying something from these race business men during Negro Trade Week.

The club is sponsoring this week with the express purpose and object of educating our people up to the importance and necessity of trading with our own people whenever and wherever practicable and it is hoped that our people will join hands and help put over the week in grand style.

Our business and professional people have been sleeping on their rights—virtually asleep at the post—and this event is staged with a view of wakening them up and stimulating their businesses.

In sponsoring and promoting this Negro Trade Week, the Houston Colored Commercial Club is endeavoring to put over a program that should appeal to and elicit the whole-souled and unstinted support and co-operation of both seller and buyer.

The Informer hopes that we, as a people, will take due cognizance of this special week and all of us work together to make more solid and permanent our own business concerns and commercial institutions. For if our business and professional men and women are to make good and become real factors in the commercial life of the community, it must be accomplished, largely, through and by the support and patronage of our own people.

If the business and professional men of the city will stand hard by the Colored Commercial Club and help to make that organization the potent factor that it should and must be in the community, it will not be long before they can see visible returns on their investments and sacrifices.

Let's all contribute our bit to make Negro Trade Week a real success and thereby practice the doctrine of self-help and self-improvability.

NATIONAL AMBITION OF THE JEW WHICH THE NEGRO WOULD DO WELL TO EMULATE

We have often been told that the Zionist movement is impossible because the Jew is largely an individualist and cares little or nothing about his race or group, that he lacks national sentiment and is satisfied to be a sub-

ject or citizen of whatever government he might be living under, if he is allowed religious freedom.

From a superficial observation of the Jew socially, industrially and politically, one might easily arrive at the

above conclusion. A more careful survey and a deeper insight in the happenings of the world, financially and politically, reveals the amazing fact that the Jew has the national ambition strongly developed, and aspires to world dominion and power; and every move, whether directed by cunning or force, is towards this end. Negroes would do well to emulate the tenaciousness, perseverance, and even cunning of the "chosen people."

Scorned, persecuted and hated, driven out of Spain as undesirable, tortured in England, and in our days massacred in darkest Russia, the Jew has toiled patiently on, like the caravels of Columbus, ever towards their distant goal, and today they are a power to be reckoned with. Their plans are well and systematically laid, and so well covered up that the masses of the ignorant Gentiles in many cases help the Jews in their fight for world control, unconscious of the fact that they are only carrying out the well laid plans of the "masters of Israel."

Few people realize the power of the Jew in world affairs, and yet, on account of his wealth, nations cannot even arrange a private understanding without the Jew being secretly involved in it, because he possesses the power which drives the wheel of government—GOLD. In fact he is more entitled to be called "king-maker" than any Earl of Warwick, because he not only unmakes kings, emperors, presidents, but creates and destroys governments. The Jew, although he is a confirmed capitalist, worms his way into the masses of the Gentiles by supporting and advocating socialism, anarchism and bolshevism, while he endeavors to crush them through his capitalists. They were responsible for the downfall of Russia, they brought about the defeat of Germany when the allied armies were unable to crush the Hun—hence the Jew is the most hated man today in Germany, especially by the friends of the Kaiser. And they brought about a cessation of hostilities and would not allow the infuriated troops of the allies to enter into Germany lest their properties be destroyed and their investments ruined.

The Jew also uses secret societies to help him in finding out the plans of the Gentiles, controls the press, thereby guiding public opinion in a manner favorable to his designs.

White Gentiles have discovered that it is useless to oppose the Jew; he is an international force and invulnerable, because if one government attacks him, the other upholds them.

Will the children of Ham ever wield such an influence?

JAMES AUG O'HEALLY.

COLORED PHYSICIANS VS. COLORED LAWYERS

Each week in Harlem a dozen or more serious accidents occur in which the victims are colored people. In many of these cases the traction companies, automobile owners, or others, are civilly liable to the injured persons in money damages. In ninety-nine and nine-tenths per cent of these cases colored physicians attend the injured persons. Why COLORED physicians? The answer is obvious. BECAUSE WHITE PHYSICIANS DO NOT WANT COLORED PATIENTS. We now come to the lawyers' part in these cases. In ninety-nine and nine-tenths per cent of these accident cases WHITE LAWYERS represent the colored sufferers. Why COLORED PHYSICIANS and WHITE LAWYERS? A like answer will not stand, because white lawyers do desire colored clients. We happen to know the correct answer. It is this: A year or two ago several ambulance-chasing white lawyers decided that the "pickings" in Harlem were too good to be overlooked. What did they do? They invaded Harlem, captured several—not all or the most reputable—of the colored physicians, and agreed to divide their fees with them. Therefore, these COLORED PHYSICIANS ARE NOW SENDING THEIR COLORED PATIENTS TO WHITE LAWYERS. What happens? The white lawyer "whacks up" with the colored doctor, and the poor maimed colored patient (and client) suffers. If you are hurt by a street car or by an automobile, do not let your physician refer you to a shyster lawyer merely because his face is white, and do not believe him when he tells you that the white lawyer is a "colored man passing for white," as has been stated of a white lawyer. You can get a competent and HONEST colored lawyer who does not have to pass for white. Do not listen when your physician tells you that our Mr. Shyster is a "specialist in street-car and automobile accidents." He probably is a specialist—a specialist in ambulance chasing.

The Word "Negro"
A very distinguished correspondent writes me—"Any race leader of African descent who will inflict the Hamitic race with the world "Negro" as a noun should be excused as unworthy of leadership. Many honest and honest-minded people are taking a similar view. 9-11-23

I am free to confess that I have not the slightest respect for this view except out of deference to the sensibilities of the people who genuinely entertain it. We call the descendants of Abraham, Jews, Hebrews or Israelites, and they complain not.

The term "Jew" has gathered unpleasant historical connotation to the great prejudice of the people. Webster's Dictionary, in the early editions, used the word Jew as a verb to indicate the low cunning of the Jew in driving a bargain. The race protested and that right vigorously. It is obviously a reflection upon any people to use their name as a term of reproach, such as "punic faith" or "the Perfidious Albion." But the mere use of a name which in itself carries no disgraceful meaning to designate a group affords no reasonable grounds for objection.

After considerable literary experience, I can find no substitute for Negro that meets the ethnological, political, geographical, social and sociological requirements of exact and well understood expression. I suggest to the objectors to find a fitting expressional substitute for "The Negro Year Book" or "The Journal of Negro History."

Every author, white or black who handles the race theme with scientific accuracy and literary power, makes unrestricted use of the term. Frederick Douglass, Booker T. Washington, Paul Laurence Dunbar would have to be excused as being unworthy of race leadership. Alexander Pope, speaking of the propensity of the fastidious literature for lexical niceties, declares:

Racial Consciousness—1923.

The Atlanta Independent

Atlanta, Ga

5-10-23

White Folk Do Not Know Black Folk for They Do Not Read Black Folk Newspapers

White folk do not know the high phases of black folk life, because they do not read black folk's newspapers—they are not informed as to black folk's hopes, aims, aspirations and ambitions. They see black folk only as menial servants, doing the drudge work, representing the poorest and humblest of the race. They do not see them in high places—controlling finances, building all kinds of material, physical, moral and intellectual monuments—that are contributions to the worth, character and growth of the community. They do not see these things because they do not come in contact with this class of Negroes—and they do not read Negro newspapers.

White newspapers are generous in painting black vices, but very economical in painting black virtues. Negroes read white folk's newspapers, as also black folk's newspapers, and are consequently better informed on matters that relate to both white and black race activities than white folk. But black folk now look to their own newspapers for guidance in all their activities.

Some facts about *The Atlanta Independent*:

First—The Atlanta Independent has a greater circulation than the combined circulation of the three Atlanta dailies among the 86,000 Negroes of Atlanta.

Second—Atlanta Negroes own property valued at \$25,000,000, and have weekly earnings of more than \$1,000,000.

Third—These Negroes eat food, wear clothes, buy automobiles, houses and lots, amusements, etc.

Fourth—The Atlanta Independent is the greatest buying and selling power among the Negroes of Atlanta.

Fifth—There are 1,206,365 Negroes in Georgia, practically, all of whom accept The Atlanta Independent as their standard newspaper.

Sixth—The Atlanta Independent is the most potent molder of thought and opinion for these people.

Seventh—These people own property worth over \$225,000,000, and have weekly earnings of nearly \$5,000,000.

Eighth—The Atlanta Independent has a great buying and selling power among these people.

Ninth—The Atlanta Independent is a journal of national character and circulation, and is recognized nationally as America's greatest weekly.

Tenth—The Atlanta Independent has a definite policy, based on the principles of right and justice, and has a large, competent staff and numbers of foreign representatives who adhere uncompromisingly to its policy.

White folk should become acquainted with The Atlanta Independent, with a view of better understanding black folk, that they may see them not only as menial servants of drudge work, and as shiftless criminals, so often displayed by the white press, but that they may also see them as useful citizens, engaged in the practice of almost every legitimate business operated by white folk, contributing in a large measure to the growth and development of the community wherein they reside.

BENJAMIN JEFFERSON DAVIS, Editor.

Association For The Study Of Negro Life And History To Meet In Baltimore

Baltimore Herald & Commonwealth

Distinguished Men To Discuss Phases Of Negro Life April 5th and 6th

3-7-23

On the 5th and 6th of April there H. Burroughs, Dr. James H. Dillard, will be held in Baltimore the Spring Bishop R. A. Carter, Mr. Leslie Conference of the Association for Pinckney Hill, Dr. George Johnson, the Study of Negro Life and History Dr. Pezavia O'Connell and Dr. J. O. directed by Dr. C. E. Woodson, Mem-Spencer. Dr. W. E. B. DuBois and bers of the administrative staff in-Dr. R. R. Moton have also been including Prof. John R. Hawkins, the vited to address this conference.

chairman, Mr. S. W. Rutherford, sec- An effort will be made to arouse retary treasurer, and others of the interest and to arrange for conduct- executive council, are making exten- ing throughout the country a cam- sive preparation for this conference, paig for collecting facts bearing on The aim will be to bring together the Negro prior to the Civil War and instructors in schools and public spi- during the Reconstruction period. rited citizens with an appreciation The field is now being exploited by of the value of the written record and a staff of investigators of the associa- of research as a factor in correct- ingtion. It is earnestly desired that all error and promoting the truth. The persons having documentary know- heads of all accredited institutions ledge of these phases of Negro His- of learning have been invited to take tory, will not only give the associa- an active part in this convocation, tion of such information, but will at- As it is to be held in Baltimore, near tend this conference to devise plans which are located so many of our for a more successful prosecution of colleges and universities, it is believ- this particular work.

ed that this conference will prove to Another concern of the conference be one of the most successful in the will be to stimulate interest in the history of the association. collection of Negro folklore for

The program will cover two days which there is offered a prize of \$200 and will offer an opportunity for the for the best collection of tales, rid- discussion of every phase of Negro dles, proverbs, sayings and songs, life and history. On Thursday there which have been heard in Negro will be a morning session at 10.30 homes. The aim is to study the Ne- and in the afternoon a session at 3.30 gro mind in relation to its environ- p. m. On the following day the ment at various periods in the history morning session will be held at 10- of the race and in different parts of 30 and the afternoon session at 3.30 the country. The students o fa num- p. m. The two evening sessions will ber of institutions of learning are go to one of the largest churches in already at work preparing their col- the city of Baltimore. In addition, lections to compete for this prize, and to these special groups of persons co- it is hoped that a still larger num- operating with the association will ber will do likewise. This special hold conferences and round table dis- work is under the supervision of a cussions in the interest of matters committee composed of Dr. Elsie peculiar to their needs. Among the Clews Parsons, assistant editor of the speakers will be Prof. Kelly Miller, the Journal of American Folklore, Mr. William Pickens, Miss Nannie Dr. Franz Boas, professor anthropo- logy in Columbia University and a member of the executive council of the association and Dr. Carter G. Woodson, editor of the Journal of

Negro History.

At this conference, moreover, special attention will be given to the problem of preparing for serious scientific work in the study of Negro life and history a number of young men by the grant of fellowships in the accredited graduate schools of the country. The association has established three such fellowships of \$500 a year. The power of appointment has been assigned to a committee consisting of Professor Carl Russell Fish, of the University of Wisconsin, Professor William E. Dodd, of the University of Chicago and Dr. Carter G. Woodson, director of the association. This committee is anxious to select these young men from the largest number possible so as to offer opportunity for the development of the best talent in the race.

Negro With Capital N.

Editor of The Record:

Pardon my intrusion. Some years ago I looked up the misnomer "Negro," the century work being one of my favorite guides (which says negro is sometimes spelled with a capital "N") and decided the obsolescent term should be banished from our current English insofar as it applied to United States citizens of African descent. Unfortunately, as I believe, class journalism, which is read by an element of colored citizens, feeling their identity would be lost, did not take my view.

I am no authority on capitalization. For that reason I condemn paragraph 1 of the correspondent's letter. Our text books say we may say: The white or Caucasian, the yellow or Mongolian, the brown or Malay the red or Indian and the black or African race. The words Caucasian (meaning white) and Negro (meaning black) should be capitalized, in my opinion, irrespective of racial designations or geographical origin, which are not the deciding factors. Geographical origin is insignificant except when expressed: European, Asiatic, African and North or South American. It is optional whether we say "caucasian" or "negro," but it would be grossest inconsistency to use the indefensible phrase "caucasian and Negro," or vice versa. The editor, I think, splitted a hair in his comparison: "White" and "negro" instead of white and black, or Negro and Caucasian. But the whole matter is discretionary.

COLORED CITIZEN.

Philadelphia, Aug. 21, 1923.

**STUDENTS FORM
NEW ORGANIZA-
TION HERE**

Seek Better Conditions in Schools—More Racial Con- sciousness is Aim

PERMANENT BODY FORMED

Will Carry its Doctrines to Every School and City in the Country

The first conference of the American Federation of Negro Students convened at Howard University, April 6th, and 7th, both dates inclusive.

This organization grew out of a meeting held last summer in Atlantic City, New Jersey. It was composed of students attending Oberlin, Yale, Howard, Cornell, Lincoln, Tuskegee, Dowington, Montclair Normal School, Atlantic City High School and others.

This meeting authorized an Executive Committee to place before the thinking Negro students of America, five vital questions: the promotion of cooperation, the stimulation of race pride, the encouragement of education, the increasing of race culture, and an intelligent consideration of the race problem.

The Executive Committee composed of seven students from Lincoln University, with the slogan: "A More Progressive People," called upon the students of high schools, colleges, and universities and their equivalents to unite in a conference composed of delegates from the various institutions.

The business of the first conference was the drafting of a constructive program for the ensuing year.

The First Conference

The first meeting of the conference was called to order Friday morning April 6th, at 9 o'clock, in the Moorland Room of the Carnegie Library at Howard University. Temporary officers consisting of one student each from Lincoln University, Howard, and Swift's Memorial College, Tennessee, were elected to conduct the conference. Committees were elected to record the findings of the conference, and to suggest remedies for the de-

fects which were found by the conference to exist among the Negro race.

During the course of the first session, Dr. E. L. Parks, Dean of men at Howard University; and Dr. A. Leroy Locke, of the Department of Philosophy; Miss Lucy D. Slowe, Dean of women, and Mr. Wm. B. West, Executive Secretary Y. M. C. A., addressed the students and expressed hopes and beliefs for the great future of the student movement.

Open Session

The meeting adjourned at 12 o'clock to engage in a special chapel service in an open session with the students of Howard University. Dr. J. Stanley Durkee, President of the university, welcomed the students to Howard. Mr. D. Ward Nichols, President Student Council, assumed charge of the chapel service, presenting the founder of the organization in an explanation of the purpose of the student conference.

An important resolution to which the student organization stands pledged, is the teaching of Negro History in colored high schools, colleges and universities throughout the country.

The meeting was extended through Monday evening for the purpose of adopting a Constitution for the organization.

Three national drives were decided upon to be conducted at stated intervals during the ensuing year: one in October, one in December, and one in March of 1924. The purpose of the drives will be for: The increasing of "Business Cooperation"; The stimulation of "Race Pride"; and The encouragement of "Education," respectively. These drives will be conducted by student throughout the country in churches, Sunday schools, Y. M. C. A. and Y. W. C. A. organizations, and in the press of the country. From the press the organization was favored and indorsed by Mr. Wm. O. Walker editor of "The Washington Tribune," who spoke on Saturday morning.

The following officers were elected for the ensuing year: Mr. I. J. K Wells, Lincoln, president; Mr. E. C Frazier, Howard, vice president; Mr C. Glenn Carrington, Alpha Phi Alpha fraternity, secretary; Mr. Geo. W. Goodman, Lincoln, corresponding secretary; Mr. Thos. L. Dabney, Union, treasurer; Mr. W. A. James, Swift

Memorial College, chaplain; and Mr. A. Leon Richardson, Howard, Chairman committee on publicity.

Next year, the organization will meet in the heart of the Southland. It convenes in Nashville, Tennessee, the first Thursday in April, 1924.

THE CRISIS AMONG NEGROES.

One of the strange and discouraging features attending the movements for manhood rights for the American Negro is his own indifferent and unnecessarily ignorant attitude toward them. He does not know what is going on concerning himself and does not seem to care. He is inclined to fiddle while Rome burns or to parade around peacock fashion or to put on a stunt of shouting at church while others put their lives in jeopardy for his very existence. That he who would be free must himself strike the first blow, is a truism validated by the records of history. Can it be that the Negro is a child race, in spite of all his noisy protests? Can it be that he expects somebody else to continually carry him along? The late Theodore Roosevelt used to say that the man who will permit another to carry him is not worth carrying.

The Freeman cites the hard road the National Association for the Advancement of Colored People has had to travel as an instance of the Negro's slow awakening to things vital to himself. Here is an organization expressly designed, ably manned and thoroughly competent, as attested by its splendid achievements, for the Negro's complete emancipation from social bondage, yet that organization has had to run the gamut, not only of the Negro's childish wholesale apathy, but often of his silly and cruel hecklings, as if the opposition outside of the Negro race were not enough.

The Crisis, the official publication of the organization, rightly gives much attention to the breaking down of the opposition as it exists in the American white man. Yet every student of the Negro problem in America knows perfectly well that the real crisis is inside the Negro race. Will the Negro himself do his best in every relation of life? Will he stand up and be a first class fighting man for the eternal principles of democracy as applied to himself and all mankind? Will he take himself seriously enough to co-operate with all noble men for the propagation and maintenance of those principles?

The N. A. A. C. P. is without doubt the most thoroughly and consistently American organization in America today. Nevertheless, that organization, dedicated to Negro uplift, limps in most of our Negro centers because of the lack of vital and enthusiastic interest on the part of Negroes. There are other splendid organizations and movements making for the Negro's betterment, which deserve better treatment than they are getting at the hands of Negroes.

Of course, it will be urged with much show of reason that the Negro lacks the right sort of leadership. Let's work on the question of leadership. Perhaps, the starting point is one of destruction. The Negro leader who does not lead except in selfish in-gatherings, must go without regard to his profession. The youth of our race must be called off the self-seeking scent of racial exploitation and materialism and taught that he who is greatest among us shall be among us as one that serves.

THE NEGRO AND CIVIC PRIDE.

Negroes living in our great American cities, whether North or South, need more civic pride. When everything by way of extenuation has been said that can be said, the fact remains that Negroes need more civic pride. Our Negro citizens must come to understand clearly and definitely that segregation, economic and political exploitation, public service neglect, discrimination and insult by white civic organizations, discouraging and hostile propaganda, as unjust and trying as these and other things are, furnish inadequate excuse for the laziness, apathy, ignorance, sloppiness, junkiness, cheapness, lack of interest, conceit and block-headedness all too prevalent among us.

Many of our Negro citizens, not all, need to realize that grass and flowers will even grow in dirt and that a garden is better than a weed patch. They need to know that their money will buy a little time and paint as well as a movie ticket. Too often two or three Negro families spend their money foolishly and then hold up the improvement of an entire street. The Negro

pays taxes and should be interested in the tax rate. Certainly he ought to have got up enough to try to see that he gets what he pays for. The matter of law enforcement is his problem, side by side with other groups. Too often he will tolerate the most flagrant violation of the law when perpetrated by other Negroes on the ground that he does not want his color against him. He should be interested in his own and the health of the city. He must be or die! He must come to know that environment, society, sanitation and health, education, government, are not things extraneous to himself. They are himself.

The truth is the Negro, until he gets to the place where he is willing to take upon himself all of the responsibilities of real, intelligent, aggressive citizenship, should cease his quarrelling about the white man's bigoted assertion that this is a white man's country. America is our country, if we will have it so, by loving it to death in the small as well as the large things, by taking a working interest in every nerve and fiber of its well being, by carrying a man's part of responsibility by positively refusing to be pushed aside from any good thing which makes for better living in city, State and Nation.

RACIAL equality can never hope until they are so much their thoughts and act other people. Two points: racial self-respect among if the race is ever to take world.

The distinguishing characteristics of the Negro are too easily submerged by environment. We too readily conclude that Negro achievement and well doing must have the white man's stamp of approval before it should be accepted as good—better or best. In this way we emphasize racial dependence. Our persistence in imitating the white man impairs the initiative and creative instincts of the race. Until we look upon the world in its relations to the race and interpret this meaning by purely Negro thought our progress in mental emancipation will move slowly.

We have too many educated men and women teaching Negro youth from books produced by the authors of other races. Education is the hope of the world and its people. Education is a source of inspiration. The succeeding generations of Negro school pupils will receive their inspiration to careers in the schools and colleges of today. It is important therefore that Negroes turn their attention to producing text books to be used in the instruction of the youth of the race.

Each succeeding generation of Negroes will continue to see the world and themselves through the eyes of other people until schools and colleges include the text books of Negro authors in their courses. It is not enough for any ambitious member of the race to confine himself to the preparation of a Negro history. He should address himself as a historian to the task of producing a history of interest to all the world because of its comprehensive character. We must produce a good crop of authors of text books in the English branches as an incentive and inspiration to unborn generations of Negroes. This will constitute a good foundation for the larger education of the race throughout the world.

NOTHING FOR NEGROES TO DO

Some of our people are rightly indignant over the alleged attitude of the White Supremacy League and like organizations, to the effect that they are

his money only where white boys and girls are employed. All turn this article for convenience we have used the pronoun, "he," but best we be understood. We want to add here, that so far as the above charges are concerned, the female of the species is more deadly than the male. The Negro in things racial is far too easy, compromising, and glib. Just as a white man can use him and get away with it, the type of Negro above complained of can kick him around and make him like it. The Negro should take a stand on 100 percent Negro, not that he should draw a line on white business or professions, but he should demand an exemplification or some indication of practical Race pride from all Negroes, with special reference to those on public life. The Negro, who by his act leans wholly to the other side of the fence should be made to cross over and told to earn his living and make his social contacts on the other side. It was the master who said "I would that that wert cold or hot, because thou art take warm I will spurn thee out of my mouth." The Negro should take the same attitude toward the lukewarm Negro, for all that is nauseating, this breed takes the prize.

spreading propaganda against the employment of Negroes in public places and advocating that the proper way to get rid of the Negro is by seeing to it that he is not given anything to do. That any red-blooded men would resent and does resent such a propaganda is taken for granted. But what about the Negro who by his every act indicates that he is of the same breed as the organizations complained of. We have in our midst Negroes who make their living off colored people in various ways, who socialize with them, visit their homes, partake of their hospitality, and who are very noisy when it comes to a matter of the rights of a colored man, on the other hand, this same Negro when it comes to spending his money, no colored person or colored business is good enough to handle it. When he needs a doctor, his doctor must be white; when he needs a lawyer, no one will go but a white lawyer; his grocer must be white. The same thing applies when he needs a carpenter, electrician or plumber, in fact, by his very attitude he says no Negro is good enough to sell him a handkerchief, or a ton of coal. This same Negro will deplore loudly the fact that we cannot find suitable employment for our boys and girls and yet he is very careful to spend

HAS THE NEGRO A PART IN THE DEVELOPMENT OF ATLANTA?

The Atlanta Independent

Atlanta is a great city—it has rightly been dubbed "Second New York." It is the undisputed Metropolis of the South. It is rich in its resources—and its financial and economic status is envied by many cities of much greater population. Its growth, marked by its progress in the last decade, is marvelous, and it is still marking time to the tune of progress. It is growing and thriving in a remarkable degree, and its ultimate development is forecasted.

Equally as marvelous as the great resources of the city, is its brain power. The leaders of this city are great business men—great in mind, in finance and in recognition of the possibilities of this wonderful city. These intelligent giants never sleep—they are always awake to the needs of the city, and are always planning various movements that tend toward its advancement. There are oftentimes numerous movements of advancement afoot simultaneously, and not yet has it been observed that a single one of these movements lagged because of the simultaneousness, or any other cause, except possibly, for the reason that these great leaders have not used all of the resources in their efforts to advance; because they have not taken all of the people into their programs.

From all evidence, the Negro is not regarded by the white man as a factor in the economic and political equation of the city. It appears that the white leaders never think of him in civic terms; because he leaves him out of all his civic programs. This may be due to the fact that these white leaders have sought to take away from the Negro his political rights by means of the democratic white primaries, etc. But, whether or not this is true, the fact remains that they leave him out. They do not seem to realize the fact that the Negro is a part and parcel of the growth, heart and conscience of the city; that there are 82,000 Negroes in this city who have property values worth upwards of \$25,000,000; who have weekly earnings of nearly a million dollars; who own and promote numerous large business concerns—some of them capitalized at a half million dollars; and whether or not they have been recognized by the white people, they contribute in a very large measure to the growth and development of the City of Atlanta.

The white people have underway a program to increase Atlanta's population to 500,000. They have organized and laid an elaborate program to put over this proposition. They have discussed the promotion of numerous industrial enterprises with which to furnish employment to the added population. They have discussed the housing proposition and every other thing necessary to adequately accommodate the city's growth in people. They have not taken a single Negro into their council, nor have they considered at all any inducements to increase the city's Negro population.

A few days ago the Atlanta Retail Food Dealers' Association gave a Food Show at the City Auditorium to which, in some way, a local Negro grocer received an invitation with two complimentary tickets enclosed. This grocer, together with a friend, went to the Food Show one evening—great excitement prevailed to see a Negro present, inspecting the various exhibits. On complaint of one of the exhibitors, the Negro was "advised" by police officers to leave the place to avoid trouble, which he did.

On last week, the real estate dealers and building material concerns had an "Own Your Home Exposition" in which Negroes had no part, notwithstanding the fact that they have weekly earnings of nearly a million dollars, and are a part and parcel of the people of the city, and should be encouraged to buy and build as much as any other group that comprises the populace of the city.

We took this matter up with one of the leaders of the movement,

who appeared surprised at the information of the Negro's financial and economic value; and stated that he would be glad to encourage the Negro as well. But, the fact is, at that time, the exposition was well under way, and the Negro had not been taken into consideration in the formation of the program to "Own Your Home."

White Atlanta and black Atlanta can not separate themselves—they are so interwoven in the civic, financial and economic life of the city that the virtue or the vice or the progressive or dormant spirit of one must necessarily affect the other. The white man, however anxious he may be to do so, can not develop Atlanta to its highest possibilities, without taking the Negro into his program. The Negro is not asking or seeking to be a part of any program of the white man's, except as it affects the city of which he is a part and parcel. He is interested in the welfare of his city just as any other citizen is or should be, and he wants to lend his assistance in mind, moral and finance to the development of his city—recognizing the fact that greater Atlanta means not only greater white folk, but greater black folk as well.

We yield to the white man his right of exclusiveness in such movements as are peculiar to his own development, or the development of any particular group of white people, but the Negro does not yield to him the right of exclusiveness in the promotion of all civic propositions that affect white folk and black folk alike.

It is high time that the white man let his mind expand a little in this respect. He should be big enough and love his city enough to use all of its resources in its development for the common good of all the people. He should not exclude any of its resources because of color or anything else, but convert all of its energy to the propagation of those things which will make Atlanta a bigger and better city.

THAT UNCLE TOM NEGRO.

We have had quite enough of the Uncle Tom Type of Negro in America. There never was any mandate for him in this country as judged by its ideals of equality and freedom for all. Yet we have never been without him. During the days of Negro enslavement there may have been some excuse for him. There certainly is no such excuse for him today. Indeed he is only in demand by those white people who would like to perpetuate the class distinction for which the enslavement of one human by another has always stood. The days of slavery are over and both Uncle Tom and his would be master are mischievous anachronisms, which darken counsel and militate against wholesome and indispensable understanding between the races.

The Uncle Tom Negro is marked by his painful politeness, flattery, and self abnegated fawnings. He usually has his hat under his arm in the presence of white folk. He is obsequious in his gestures and seems ready to jump over the moon at the suggestion of his white master. He has a long line of idiotic flattery always on top and meets a smile or a reflection on his manhood or a swift kick from a white man with a skulking that puts the traditional yellow dog to shame. He is always wanting something. In fact he is a professional beggar ready to lick spittle personally or to sell his entire family or race for a mess of pottage.

Now there is no objection to any man's being polite, considerate of others and modest in spirit. Indeed there is no excuse for any Negro not being a gentleman any time or place. He can be upstanding, respectful, and self-respecting withal. These qualities coupled with sincere, honest, intelligent purpose will always win respect and admiration. Against these things there is no law. Nor can there be. It is wholly in the province of every Negro to have people respect him, whether they like him or not.

One of the destestable features of the Uncle Tom Negro is his colossal hypocrisy. He is not so inherently polite, nor does he respect white people more than other Negroes. He is just playing the game. He knows most white people are usually full of conceit and he capitalizes it for profit. He knows in his own heart that he is a consummate liar. So does the white man who like to be "Uncle Tommed" and doesn't mind paying the bill. He praises this racial sycophant to the skies gives him elaborate space in the white press and parades his most silly twaddle as words of profound wisdom to be

laid seriously to the heart by the entire Negro race. Uncle Tom is found in all ranks among us from some of the few remaining slave-time Negroes to be presidents of some of our Negro Schools in the South. At all times he is a public nuisance. He does not represent any manly Negro or group of Negroes. He has never made any permanent contribution to his Race and cannot because he predicates all things on expediency rather than truth which makes men free. His monkey antics and oracular Negro stories calculated to tickle the ears of the white man at the expense of the Negro, constantly humiliate and hinder us. May his tribe hastily decrease.

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One of the destitute. He is not so inherently polite, nor does he hypocritise. He is just playing the game.

press and parades in mass

laid seriously to the heart by the entire Negro race. Uncle Tom is found in all ranks among us from some of the few remaining slave-time Negroes to be presidents of some of our Negro Schools in the South. At all times he is a public nuisance. He does not represent any man, any Negro or group of Negroes. He has never made any permanent contribution to his Race and cannot because he predicates all things on expediency rather than truth which makes men free. His monkey antics and oracular Negro stories calculated to tickle the ears of the white man at the expense of the Negro, constantly humiliate and hinder us. May his tribe hastily decrease.

Colored Americans Made Real History This Year

(By the Associated Negro Press.)

The year 1923 began with colored America along the road of progress but uncertain as to the right course. In this state of uncertainty there was confusion, but there was determination to keep on going, with a mind single to the idea that there must be progress made. In the bewildering outlook, there were many people with many minds, and those of the great mass population, always, for the most part, seeking advice and willing to be directed, found themselves turning in many directions during the course of the year. Upon the whole, however, 1923 will be remembered as a year of genuine progress and real achievement in the world of the darker peoples. This is particularly true as applies to those of the United States of America.

12-29-23
Politics.
In politics, as not in recent years, colored America has been both an interesting and disturbing factor. In the South conditions of disfranchisement have not changed, but in the North, with the increased numbers because of migration, there has been a steady growth of political power. There has been exhibited a surprising amount of independence in political matters, and leaders have learned that colored voters must be appealed to in the same fashion as any other group of Americans, and that those responsible for directing the vote, in any party, will readily find the reflection of sentiment in the results of the ballot box.

Disappointment in national political recognition developed a condition among voters that caused great alarm among those responsible for success in the republican party. Frank admission on the part of white leaders that there had been a failure to "keep the faith" found open expression in the action of the republican national committee rescinding an action of two years previous, at the December meeting this year, and restoring the former representation to states of the South deprived of the colored vote by disfranchisement.

Colored America is politically alert, and is taking advantage of every angle of the game. City, county, state and national divisions are given their prop-

er standard and setting, and the directing minds have been able to accomplish some surprising results in the discriminating manner in which the issues of the day are handled. The open bid of Northern democrats for colored votes has finally awakened republicans to the necessity of doing some practical things, endeavor to win back to favor the element of the voting population that has always been regarded as an unquestioned asset. The measure of the task is not unestimated on either side.

Industry.

The year has been marked by a great movement of colored America from the South to the North. During mid-summer the condition became so alarming for the whites of the South that remarkable efforts were put forth to discourage the onrush. Chambers of commerce resorted to billboards, cartoons and big display notices in leading daily newspapers of the South, to both urge and warn colored people to stay in the South. In many of the Southern states, inter-racial conferences were held, and frank expressions were given on both sides in the plan to overcome what the South regarded as impending disaster.

Probably the most notable of these utterances came out of the state of Mississippi, a state that has been regarded as being almost in the midnight of racial injustice, the statement was respectfully bold, and had wide influence for good.

Nevertheless, the people have continued to come, and the end is not yet, although there has been a lessening during the latter part of the year. The workers, it seems, have found a permanent place in Northern industry. The fact is generally accepted by both groups and programs are being worked out along a definite line calculated to cover a period of years in education, welfare work, housing and otherwise. Strict measurement by the government of foreign immigration has placed a larger premium on colored workers. There is serious desire on the part of the majority of those who have come North to be efficient, law-abiding and very much in earnest.

Religious Life.

The religious life of colored America is one of the "glory spots" in the many sided developments of the group. The year has found interest in religious worship on the increase. There has been more and more unity of action, and denominational lines have almost ceased to be a handicap to religious progress. This is true especially among the Methodist bodies, where the unification program has almost reached the stage of actuality. It is predicted by many that another year will see the reunion of the Baptist factions which have been separated for a period of years. The Episcopalians, Catholics, Congregationalists, Presbyterians and other smaller religious organizations have demonstrated a fine spirit this year, along with the two major denominations, in seeking to be of real service to mankind. There has been considerable construction of church buildings, and it is noted with satisfaction that in nearly all instances there has been open effort to make the "old time religion" a practical one for every day.

Education.

Education keeps apace with the general progress of the people. The South is doing more than ever before, yet in many places it is by no means doing enough. Buildings are being erected, and terms are being lengthened, while teachers are given an increase of salary. It is obvious that the increased consideration of education for colored youths South is due to the migration

which has taken North so many substantial families of the country of sunshine and flowers. College education and college spirit are on the increase. It is noted here that the "college spirit" as exemplified in the desire to know and be of service, is one of the high advantages of college training. This fine spirit of co-operative interest and good will is steadily on the increase in all the colleges.

Music.

Music is a direct part of the life of colored America. Music has saving grace when all things else have failed. The greatest music in America is yet to come from the soul shaded by the beauty of night. Even now there have been some remarkable achievements, and it is only a beginning. Whether with voice or instrument, individually or collectively, the world has been shown that there are tremendous possibilities. Roland Hayes and Marian Anderson are the two outstanding achievements of 1923 in the development of voice, and the universal recognition of their ability has sent a thrill of inspiration across the entire race. In instrumental music there has been a noticeable improvement in bands and orchestra and the outlook for the future in these directions is most encouraging.

Amusements.

In the field of amusements there has been a remarkable growth. It is so diversified that many fortunes have been lost, as well as made, in an effort to appease the public taste for entertainment. Amusements, in a general sense, may be divided into two classes. First, those of colored for whites, and second, those of colored for colored. In the former, there has been considerable development along Broadway in New York, and the benefits have extended to practically all of the big centers of the North. There is, because of discrimination tendencies and

the growth of group spirit, an advance in strictly racial amusements. These are shown in theaters, parks, dancing pavilions, and other recreational achievements that prove that the business people of the race are waking up to the advantage of "providing for their own." It is regarded as a practical economic matter and not one calculated to encourage the growth of segregation.

Commerce.

Colored banks have more than held their own during 1923. Deposits have increased and a number of new buildings have been erected; this is true. Also, of insurance companies, and these two fields of development have given a new spirit of commercial advantage to the entire group. No less important has been the development of real estate business. The long period of no building during and immediately following the war has been succeeded by a period of building construction that

finds an outlet, both directly and indirectly, for colored America. Consequently, the figures of construction and real estate exchange for the group in 1923 runs into fabulous sums, and the outlook for 1924 is even brighter.

There is a noticeable tendency, throughout the country, to branch out into new lines of business, especially among necessities, and there have been some very splendid successes in this direction. The development is giving new opportunities to the young men and young women, and they are making good. 14-24-23

In this connection it may be stated that unusual preparations are going forward towards making the silver jubilee of the National Negro Business League, to be held in Chicago, August, 1924, one of the greatest events in the history of the race.

Social Service.

That colored America has awakened to the importance of seeing to all sides of life is demonstrated by the increased devotion to the various agencies organized to assist in the general development. Two of the chief of these, the National Association for the Advancement of Colored People, and the National Urban League have drawn nationwide attention in 1923 by their activities in behalf of the group. The Ku Klux Klan and other unsavory influences, it is charged by persons who can speak with absolute knowledge and fairness, have greatly hampered the program of the N. A. A. C. P. in some sections, and this knowledge has, when understood, caused a rallying to the society that proves a new birth of race pride.

There are many other fine organizations, including the Y. M. C. A. and Y. W. C. A., that are doing a grand work for the welfare of the people. It is the influences, and the contacts of opportunity which they afford, that are softening the burden of racial oppression in many places. The development of racial consciousness in colored America has aroused a consciousness of race in white America.

Newspapers.

Newspaper growth for 1923 has been very gratifying to all observers. Outside observers, particularly among whites, have been aroused to a wide sense of realization of the power of the Negro press. It is talked about, it is written about, often in amazement, and the newspapers continue to grow and thrive. Circulations go onward and upward, and advertising space is constantly on the increase. IN THE FACE OF THE ACHIEVEMENTS IN THE NEWSPAPER FIELD IN THE LAST FIVE YEARS, ONE WOULD HARDLY DARE PREDICT WHAT THE NEXT FIVE YEARS MAY BRING. THE NEWSPAPERS ARE THE SOLID FOUNDATION OF RACIAL DEVELOPMENT.

Finally.

There is much more that might be

said; there are many fields of activity that have not been touched, but in a final word, it may be stated that "PROGRESS" may be written with capital letters over every line of effort in which colored America is engaged. This is the final word to be remembered for 1923, and it is one to carry on as a battle cry for 1924. PROGRESS. It is really only another term for colored America. Rising above obstacles that with the difficult situations in a manner that commands not only respect but commendation.

With faith in God, and faith in our fellowman, anywhere, everywhere, we face with uncovered head the possibilities and responsibilities of 1924.

Racial Consciousness—1923.

TWO SPEAKERS

PRESIDENT John Hope, of Morehouse College, and Director Ludwig B. Bernstein, of Pittsburgh Jewish Philanthropies were recent speakers at Euclid Avenue A. M. E. Church under the auspices of the Pittsburgh Urban League. Each made a significant suggestion.

President Hope, in the way characteristic of him, said, "We must bring it to pass that the American people will cease to think of Negroes in one way and other people in another way—that the American people will think of Negroes as they think of other races entitled to the same rights of life, liberty and the same opportunities." 12-28-23

Director Bernstein said in his manner, "Help yourselves, help yourselves in a larger, better and more intelligent way. If you do not, you cannot reasonably expect other races to respect and continue helping you. Take care of your dependents. Don't leave this important duty for others to perform. It will harm you and hinder your progress."

The suggestions of the two speakers include perhaps all there is of the Negro problem in America. They go to the root of it. The achievement of either suggestion will unravel the puzzle of the Negro in every American community. It will protect America from the greatest menace of its citizenship ideal—Political Prostitution and Negro Helplessness.

HARRISBURG TELEGRAPH is quite evident that what he says is true both as to his accomplishments and possibilities. We quote:

THE NEGRO'S PROGRESS

THE North has been proverbially sympathetic with the ambitions of its colored citizens and Harrisburg, in particular, since away back beyond Civil War days, has held out a helping hand to the many worthy men and women of darker skin who have displayed ability to take places of honor and service in the community. But even so the way of the ambitious young negro is strewn with difficulties and discouragements, so it is with more than ordinary interest we read what Dr. R. R. Moton, president of the National Negro Business League, has to say about the conditions and progress of the negro here and abroad. Addressing that organization the other day he said:

We must keep in mind that, in spite of the difficulties which he faces, that nowhere in the world have negroes, as a group, such great opportunities on so large a scale as right here in America, and nowhere has he made so much progress as right here in America on so large a scale. But our victory has not yet been won. We must not deceive ourselves. Our business progress, as measured by American business standards, is yet largely in its infancy; we are just scratching the surface as touching the great business possibilities that lie before the American negro throughout this nation.

And when Dr. Moton notes the growing place of the colored man in business and the professions in

We have now seventy-two successful negro banks. We should and could have 700. There are many cities with large negro population, particularly in the North, where leaders in business among negroes, could accomplish any reasonable business result if properly managed. I think of the great city of New York with its great negro population in Harlem; there ought to be and there undoubtedly will be in the near future in that city a large financial corporation, a banking and trust company, operated by our people; and with the success that has already been attained by the Association of Trade and Commerce under the wise leadership of John E. Nail.

In the long run people go just as far as they are physically, mentally and spiritually fitted to go. Obstacles in their way are but stimulants to their aggressiveness. It is so and it will be so with regard to the negro as in America. Despite discouragements and handicaps their advancement along all lines is marked. There is every evidence that they will go forward more rapidly now and in the future than they have in the comparatively brief interval since the race was liberated from the bonds and restrictions of slavery.

Why should a Negro read white papers, magazines, books etc. Could the Negro who is trying to develop citizenship afford not to read the literature of a race that holds the place in the world's civilization that the white race does? I should say, he could not. It

WHY DO WHITE FOLK READ NEGRO PAPERS?

Norfolk Journal and Guide
JOHN D. WRAY
Farmers' Club Agent
Greensboro, N. C.

A race of people leading the world in civilization and intelligence, just a hand full of whom govern the greater portion of the universe could ill afford to have a race like that of the Negro developing along beside them, without keeping constantly informed on all it does and says. The activities of such a people are at least interesting, but there are other reasons why they would like to be generally informed regarding the condition and progress of such a people. It would better enable them to encourage such a movement which would prove a stimulus to better citizenship and it might be, that the progress of the less fortunate would stimulate greater activity on the part of their superiors. At any rate, you will find that the white man not only knows his own race, but usually knows the Negro race as well, and in a great many cases he knows the Negro and his history better than the Negro himself. How does he get this information? By reading Negro papers, Negro magazines and books. Why should a Negro read white papers, magazines, books etc. Could the Negro who is trying to develop citizenship afford not to read the literature of a race that holds the place in the world's civilization that the white race does? I should say, he could not. It

THE FIRESIDE MELTING POT.

If there is to be increasingly a better feeling between the races, the basis for it must be laid in the education of the children of both races. Speaking particularly for the Negro, the time has come when more caution should be used by parents and older people generally about loading up their children's minds with all the doubts, fears, suspicions, prejudices and dislikes of former generations. So too, the habit of bringing home daily the bitter racial discussion in the presence of children who little understand, yet take in the difficulties so current, should be discontinued. The height of parental ambition should be that the Negro child grow up healthy in body and mind both as concerns himself and his fellowman. Childhood is the time to plant the finest and most practical idealism. Negro parents face a great temptation lest they, having the idealism crushed out of their own soul, destroy the natural faith and health out of the normal child.

It is frequently pointed out with much truth, that white parents teach their children to ostracise the Negro and do not hesitate to exploit his backwardness and weakness, but play up big the great body of adverse public opinion concerning him. Then, of course, example still has its power. No white child could have any sense of justice for the Negro people as long as the white man deals them as he does. Does this situation justify a Negro parent in prostituting the soul of his own children? We think not. For the sake of the growth of the young Negro's own life and the better relations that must obtain between the races in the future, great care should be taken that sound principles of good will, justice, helpfulness, brotherhood be thoroughly inculcated in the plastic child life of our people. A self respecting race-consciousness must never mean injustice and hate to any one. Worth and service must be and will be crowned. Any other teaching is error and only needs the years to reveal it and its brood of sorrows. America's real melting pot is around the family fireside.

would be foolish for him to ever think of such a thing. Read white papers, magazines and books, but for goodness sake don't stop there; you must read the papers, magazines and books of your own race.

Why should a Negro read Negro papers, magazines and books? In the first place a Negro cannot keep pace with what the Negroes are doing unless he reads Negro papers, magazines and books. We labor under a serious handicap when we attempt to work without being informed as to the extent the race is progressing. In order to do our best work we must have inspiration, and we cannot be inspired unless we read Negro papers. Why? Because Negroes are doing many wonderful things that we can hardly believe even when we read them, and yet they are true. We should know them, and we are not a well informed people if we do not. 10-20-23

Another reason why the Negro should read the Negro papers, magazines and books, is because our children will never know what the possibilities of their race are without reading Negro literature. Only now and then we see the Negro's name in a white paper unless it is for some crime. The children see all the crime of their race under glaring headlines in white papers and can be easily lead to believe that there is nothing to the race to which they belong. All the cuts of famous white men and women are displayed in a most artistic and conspicuous form under great headlines, telling of the miracles

they have wrought and just over on the other side, on the front page of the same paper, there is another headline telling of some great crime the Negro has done. Such will chill all the ambition in the child to go forward. He sees the bad and the good the white man does and only the evil in the Negro. His conclusions are natural.

Parents you owe it to your children to have not one, but several good Negro papers in your home. You would be surprised to know how it inspires these black boys and girls to read of the great achievements of their race and to see pictures of famous Negro men and women in the papers. They are hereby able to see the other side of their people. They are convinced that we are making something else besides criminals. This to my mind, is one of the most important duties of Negro parents. Every preacher, teacher and public spirited Negro should join in a campaign to boost Negro literature of all kinds and particularly Negro papers and magazines. It will awaken those silent forces that you probably would never have discovered; it will encourage race pride as nothing else would; it would prove a great stimulus to better citizenship which we all desire; it would fire their souls with patriotism as nothing would, I know.

Norfolk, Va.
Again I want to say that we should all read white papers, for it is impossible for us to keep abreast with the times unless we do. But, above all, let us read Negro papers, magazines and everything pertaining to the Negro race. Let us not allow any other race to know more about us than we know about ourselves.

The NORFOLK JOURNAL and GUIDE is one of our well known Negro papers. I have asked the editor to send you this copy and am going to ask other editors to send you some other copies of Negro papers I feel you should read.

I have not been asked by the editor to do this, I am doing it because of the pride I have in my people and the necessity for such literature in our Negro homes.

"DEAD-ASLEEP" AND "DEAD TO THE WORLD."

The Louisville News commenting on a headline appearing in the St. Louis Argus has the following to say:

DEAD TO THE WORLD.

The St. Louis Argus announces in scare headlines, 50,000 Negroes Dead-Asleep." Further reading develops the Colored Business Men's Association of St. Louis have used that headline in a full page advertisement to call the colored people's attention to the lost opportunities

they are undergoing when they doing into a white business place not patronize their own race or his goods and wares and be enterprises. *11-22-23*

The News originated the idea of a Negro business place—receive the same goods and wares at the same price and be taken it up in one form or another, greeted as Mr. So-and-So. Very often he subjects himself to all further, some newspapers not only give us an even

We change our tune, however, when he subjects himself to all further, some newspapers not only give us an even and say it is not the Negro buying ends of insults in order to spend break but a shade the best of it, and then, perhaps public that is asleep. It is the News money in a white business place not realizing the dire consequences slip a cog by gro business man. He is asleep—when he could honorably receive affixing the word Negro, Colored or Afro-American DEAD TO THE WORLD. Because he same goods and service at the and oftentimes "ngger" to the name of the person who happens to be in the limelight at that particular time.

If the Negro business man could group. be made to see the value of print. When we realize the fact that ers' ink he could arouse the Sleep-Negro business has made a market ing Giant, he could awaken the advancement upon the support o 50,000 who are the DEAD ASLEEP in St. Louis, Louisville ohow much further the group would advance if it supported its own en

But can the blind lead the blind? surprises. And, we can furthe Neither can he who sleeps awake onclude just what will be its eco another who sleeps, and the Negro, omic, industrial and financia business man is asleep—DEAD TO tatus twenty years from today un THE WORLD.

The Independent agrees with both's responsible in toto for the ad the Argus and the News for, in-ancement of Negro enterprises deed, Negroes not only in St. Louis nd the advancement of Negro en- but with rare exceptions in everyerprises means the advancement other town, are losing opportuni-f the group.

ties of advancement of their group We agree with The News when because they do not patronize theit says that the Negro business own enterprises. In numerous in-nan is asleep, and he is asleep be- stances as many Negro enterprises, ause he cannot see the value of successfully meet all competition, advertising. If a business man had out they do not receive the full gold dollars for sale at ninety- support and co-operation of theiright cents each, his sales would own group. In many other inbe slow unless the buying public stances the Negro enterprise needknew about it. The Negro busi- a lift in order that it might betterness man too frequently makes the serve the interest of the group, butmistake of obscuring himself and t cannot reach its highest point ofhis goods and complaining becauseevelopment and its highest pointthe buying public does not discoverlevelment and its highest pointthe buying public does not discover of service for want of patronagim. He too often goes into busi- that it does not receive.

Invariably Negro businessesside an appropriation for adver- must survive on Negro patronageising is unthinkable. Until herace, color or nationality to the names of indi The white man has built his owrearns how to place his values be- business to meet the every want of're the buying public, he can his group, and the white people areiever reasonably hope to create well educated along the lines of co-ny great demand for them. operation among themselves for Yes, we agree with both The Ar- the betterment of their group. No,us and The News—Negroes are one can have any quarrel withDead-Asleep and the Negro Busi- them for that. But Negroes, seem-ess Man Is Dead to the World as ngly, have not learned their a b c's:ar as his highest possible devel- n co-operation and, until they rec-ment is concerned gnize the fact that they and they alone are responsible for the ad- vancement of Negro enterprises, he group will never be able to realize its highest possibilities. The average Negro would much prefer

THE CHICAGO EVENING AMERICAN

AMERICAN NEWSPAPERS, with a very few ex ceptions, are doing more than any other agency to widen the gulf between Colored and so-called white citizens. And this is true of papers liberal in pol icy and fair and just in the treatment of all sub jects except those that have to deal with our group. Very often he subjects himself to all further, some newspapers not only give us an even and oftentimes "ngger" to the name of the person who happens to be in the limelight at that particular time.

The reason for singling our group out of the many who go to make up the country's population to label as to color and nationality, is patent to one who has given the subject any thought at all. Do you find Irish, Jew, French, German, Italian, Pole, Russian, Swede tagged after the name of an individual in the press? Not so you could notice it. This is an honor (?) thrust upon us unsolicited and against our wishes. A contemptible practice many otherwise clean newspapers have fallen into.

THE CHICAGO EVENING AMERICAN is a striking exception to the rule. In its columns ref- erence is never made to the racial identity of any- one, so the minds of its readers are never poisoned, never warped into believing all virtue, for instance, is wrapped up in the Caucasian and all vice is found in those with black skins. This splendidly edited, newsy, truly democratic newspaper in pursuing this commendable course deserves and is receiving a large measure of support from fair-minded people and from those of our group especially.

THE FACT that the American press never sees fit to publish any article that would redound to our credit, but ever plays up our shortcomings has the effect evidently aimed at; that is to leave the im- pression that the type played up is representative of the rest of the group. A subtle propaganda to keep the heel of oppression on the neck of the black man. There are those who are criminally inclined in all classes and races, but it does not lessen or intensify the enormity of the crime by publishing the racial identity of the offender. We are no without hope that other influential newspapers will emulate the commendable policy of the Chicago Evening American and refrain from appending the-viduals used in their columns.

THE NEGRO'S OPINION OF HIMSELF

As we have stated so often in the Christian Recorder, self respect is one of the greatest asset of an individual and also one of the greatest assets of a race. Without it no individual or no race can go forward. The biggest enemy to the Negro is not lynching or disfranchisement, but is a lack of self-re- spect and those things which tend to it. We will one day find that the present education of the Negro is not all we think it is. For

from one point of view the educated group of people is very weak. It is the hardest to co-operate, usually the last to give encour- agement to racial development. *12-13-23*

We often hear people, in order to recom- mend a thing to your favorable considera- tion, say "It will be all right, for it is run by WHITE PEOPLE," or "Mr. So and So is all right: you know he is recommended by WHITE PEOPLE." A thing may be almost without merits, but if one can say that "the white people favor it," it immediately gets standing. This state of mind is not at all confined to the ignorant, but it is more often seen among the more intelligent. It is cas- ually stated: "Oh, yes, I live in a white neighborhood," says an educated colored man, who casually tells you that he received an invitation from a white man, or that he sends his children to a white school, and he says it with an air of superiority so as to give no doubt that he feels than anything that is white is superior to anything that is colored. *Philadelphia, Pa.*

Or, take another point of view: if a colored man invests \$100 in a colored concern and it fails, he talks about it for years to come, but if he invests more in a white concern and it fails he seldom mention it. We know of a very prominent colored man and we have counted sixteen times he has spoken in public of \$100 which he lost in a colored concern. We know he lost \$200 in a white concern about the same time; but we never heard him men- tion it. Now while we complain about the white people belittling us let us take heed lest we belittle ourselves, as a matter of fact do we not belittle ourselves quite as much as the whites belittle us? Our great problem is to learn how to appraise ourselves properly, not to exaggerate our faults nor to discount our virtues. At present however, we are in the state of mind which exaggerates all of our faults and discounts our virtues.

We do this as a matter of course. We do it without thinking; we do it in spite of thinking. The great Negro orator makes a spread eagle speech about the greatness of the race and its wonderful achievements etc., but he buys his clothes, his coal, his furniture his groceries, and all that he can from whites and puts his money in a white bank and in- sures in a white insurance society. He puts

Racial Consciousness - 1923. II

particular emphasis upon any little honor that comes to him from the other race, and the greatest and sacrifice to form some sort of economic program by which we could put in per cent of his money goes to them. If he is asked to contribute to a colored enterprise, he may give twenty-five cents to a dollar, but he will learn the business then we would get asked to contribute to a white enterprise, he may give twenty-five to a hundred dollars somewhere. But the usual proposition is often the biggest thing he gives to his race for the orator to do a great deal of talking is talk. We once went to a rousing meeting about the race, then to give as an excuse held in the interest of the race and a very popular orator swayed the audience almost into hysterics, got through and received a lot of the praise of those who were around him. Being a very good friend of ours, we asked him who collected the rent for his property? His answer was white people. Where was his money? In a white bank. Who made the clothes that he had on? White people. In other words this great orator had no particular interest in anything that the Negroes had except getting a fee from them for giving them highly emotional oratory.

As we have often said this is not a question for hysterical oratory, but we have got to get right down to the actual practice of cooperation in the race. We must learn to help one another and respect one another and if we loose a little, not to exaggerate it every time we get up, but to act with the same fairness towards our own as we do others, and no one will respect us or take us seriously until we do.

The greatest thing which the race could do for itself, which will bring not only its own self-respect, but the respect of others, would be to do what America did when she tried to develop her own industries. That is have some sort of a protective tariff so to speak. We should be willing to get together and suffer to pay more for what we eat and wear to our own people than what we would otherwise; to accept less service than we get otherwise. To really accept poorer work. We have got that to do if we are going to ever meet the competition. It is preposterous to believe that we can meet it on equal grounds. America could not meet English competition on equal grounds, but through a hundred years of protection she can now surpass England or Germany. If

the leaders of our race had enough race interest and sacrifice to form some sort of economic program by which we could put in per cent of his money goes to them. If he is asked to contribute to a colored enterprise, he may give twenty-five cents to a dollar, but he will learn the business then we would get asked to contribute to a white enterprise, he may give twenty-five to a hundred dollars somewhere. But the usual proposition is often the biggest thing he gives to his race for the orator to do a great deal of talking is talk. We once went to a rousing meeting about the race, then to give as an excuse held in the interest of the race and a very popular orator swayed the audience almost into hysterics, got through and received a lot of the praise of those who were around him. Being a very good friend of ours, we asked him who collected the rent for his property? His answer was white people. Where was his money? In a white bank. Who made the clothes that he had on? White people. In other words this great orator had no particular interest in anything that the Negroes had except getting a fee from them for giving them highly emotional oratory.

We need not try to fool ourselves. If we do not respect ourselves, other will not respect us. If we do not trust our own we cannot expect other races to do so. If we discount a thing because its managers are colored how can we expect others to give us a hundred per cent credit? If we parade our failures as though they were different from other failures, and on account of our color, how can we find fault with others who parade the same. We need to look more to our own opinion of ourselves than to others. We can overcome the opposition of others. Our own opposition to ourselves is the thing that should worry us most.

CHARLESTON S. C. NEWS COURIER
DECEMBER 22, 1923

The Negro Spirituals

There has never been a more delightful entertainment or a more distinctive entertainment in Charleston than that given Thursday night at the South Carolina Hall by the Society for the Preservation of Spirituals. We do not mean by this that it was an entertainment which every one necessarily must have liked in so superlative a measure. True, we find it hard to imagine any person of taste failing to appreciate the beauty and pathos and rich moving harmony of these coastal folk songs. Their full loveliness naturally can be savored only by those who know the negro and especially the low country negro.

The audience Thursday night was made up very largely indeed of people who fell into this latter category. We do not suppose that it would have been possible to assemble an audience anywhere more capable of passing judgment upon the rendering of spirituals than that which gathered on this occasion in the South Carolina Hall. The tremendous enthusiasm

which greeted each successive number on the program was a tribute, therefore, not only to the excellence of the performance from a musical standpoint, but also to its high authenticity. It is only fair to note in this connection that the enthusiasm of the natives of the coast was fully shared by visitors from a distance. In the audience Thursday night were several ladies from New York, for example, who declared that this recital alone would have been more than worth a trip to Charleston.

The Society for the Preservation of Spirituals is performing a very useful service to this city and section in thus making it possible to perpetuate in their true form these songs which depict as nothing else can the deep religious enthusiasm, the exaltation and the profound melancholy of the negro in the religious mood. At the same time the members of the Society are having a wonderfully good time. There were plenty of persons in the audience Thursday night who were very envious of them. "I just wish I were one of the singers!" was the way one young woman expressed her feeling while the performance was going on and there were not a few others who felt just the same way. But, of course, no one can sing these songs as they should be sung, unless, as is the case with all the members of the Society, he has known the negro on the coast and has heard the songs as the negroes sang them as an expression of their own religious feeling and not for an audience.

It is very gratifying indeed to know that the Society is going to give at least two other recitals during the winter. Those who were not so fortunate as to hear the recital Thursday night will be well advised to watch for the dates of the next recitals and secure seats early. We say "early" advisedly, because most of those who were present at the recital just held will be there again at the next. They left the South Carolina Hall Thursday night wholly delighted, but at the same time wholly unsatisfied.

LOYALTY

John Trice, a negro student at Iowa State College, was hurt in a football game last month and died two days later. He had played a wonderful game, so that most of the attack and defense of the opposing team were centered upon him.

Why did he play so hard, inviting the injury that cost him his life? The answer is given in a bit of writing found in the boy's pocket after his death, reading as follows:

"My thoughts just before the real college game of my life.

"The honor of my race, family and self is at stake. Everyone is expecting me to do big things. I will. My whole body and soul are to be thrown recklessly about the field tomorrow.

Every time the ball is snapped I will be trying to do more than my part. On all defense plays I must break through the opponents' line and stop the play in their territory.

"Beware of mas sinterference. Fight low, with your eyes open and toward the play. Roll back the interference. Watch out for cross bucks and reverse end runs. Be on your toes every minute if you expect to make good."

Reading this eloquent confession of faith and purpose, there was confusion, but there was de-

1923 SHOW REAL PROGRESS

ALONG ALL LINES

termination to keep on going, with a mind single to the idea that there must be progress made. In the bewildering outlook, there were many people with many minds, and those of the great mass population, always, for the most part, seeking advice and willing to be directed, found themselves turning in many directions during the course of the year. Upon the whole, however, 1923 will be remembered as a year of

ANNUAL SURVEY OF THE ASSOCIATED NEGRO PRESS

1923

The year 1923 began with Colored America traveling along the road of progress but uncertain as to the right course in this state of uncertainty there was confusion, but there was de-

particular emphasis upon any little honor that the leaders of our race had enough race in comes to him from the other race, and of respect and sacrifice to form some sort of per cent of his money goes to them. If he economic program by which we could put in is asked to contribute to a colored enterprise, he learns the business then we would get he may give twenty-five cents to a dollar, sorts of business and stand by them until asked to contribute to a colored enterprise, he learns the business then we would get may give twenty-five to a hundred dollars, somewhere. But the usual proposition is Often the biggest thing he gives to his race for the orator to do a great deal of talking is talk. We once went to a rousing meeting about the race, then to give as an excuse held in the interest of the race and a very that he doesn't patronize the race because of popular orator swayed the audience almost lack of efficiency. This is either ignorance into his mind, got through and received about it is downright dishonesty. Perhaps it is of the kind that we should not expect other races to do so. If we made the clothes that he had on? White discount a thing because its managers are people. In other words this great orator colored how can we expect others to give us had no particular interest in anything that a hundred per cent credit? If we parade the Negroes had except getting a fee from our failures as though they were different them for giving them highly emotional ora- from other failures, and on account of our color, how can we find fault with others who

As we have often said this is not a ques- parade the same. We need to look more to tion for hysterical oratory, but we have got our own opinion of ourselves than to others to get right down to the actual practice of We can overcome the opposition of others cooperation in the race. We must learn to Our own opposition to ourselves is the thing help one another and respect one another, that should worry us most and if we loose a little, not to exaggerate it every time we get up, but to act with the same fairness towards our own as we do others, and no one will respect us or take us seriously until we do.

The greatest thing which the race could do for itself, which will bring not only its own self-respect, but the respect of others, would be to do what America did when she tried to develop her own industries. That is have some sort of a protective tariff so to speak. We should be willing to get together and suffer to pay more for what we eat and wear to our own people than what we would otherwise; to accept less service than we get otherwise. To really accept poorer work. We have got that to do if we are going to ever meet the competition. It is preposterous to believe that we can meet it on equal grounds. America could not meet English competition on equal grounds, but through a hundred years of protection she can now surpass England or Germany. If

THE PRESERVATION OF SPIRITUALS COUP DECEMBER 22, 1923

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genuine progress and real achievement in the world of the darker peoples. This is particularly true as applies to those of the United States of America. / 2-29-23

Politics—In politics, as not in recent years, Colored America has been both an interesting and disturbing factor. In the South conditions of disfranchisement have not changed, but in the North, with the increased numbers because of migration, there has been a steady growth of political power. There has been exhibited a surprising amount of independence in political matters, and leaders have learned that Colored voters must be appealed to in the same fashion as any other group of Americans, and that those responsible for directing the vote, in any party, will readily find the reflection of sentiment in the results of the ballot box.

Disappointment in national political recognition developed a condition among voters that caused great alarm among those responsible for success in the Republican party. Frank admission on the part of white leaders that there had been a failure to "keep the faith" found open expression in the action of the Republican National Committee rescinding an action of two years previous, at the December meeting this year, and restoring the former representation to states of the South deprived of the Colored vote by disfranchisement.

Colored America is politically alert, and is taking advantage of every angle of the game. City, county, state and national divisions are given their proper standard and setting, and the directing minds have been able to accomplish some surprising results in the discriminating manner in which the issues of the day are handled. The open bid of Northern Democrats for Colored votes has finally awakened Republicans to the necessity of doing some practical things, and endeavor to win back to favor the element of the voting population that has always been regarded as an unquestioned asset. The measure of the task is not under-estimated on either side.

Industry—The year has been marked by a great movement of Colored America from the South to the North. During mid-summer the condition became so alarming, for the whites of the South, that remarkable efforts were put forth to discourage the on-

rush. Chambers of Commerce resorted to billboards, cartoons and big display notices in leading daily newspapers of the South, to both urge and to warn Colored people to stay in the South. In many of the Southern States, inter-racial conferences were held, and frank expressions were given on both sides in a plan to overcome what the South regarded as impending disaster.

Probably the most notable of these utterances came out of the State of Mississippi, a state that has been regarded as being almost in the midnight of racial injustice, the statement was respectfully bold, and had wide influence for good.

Nevertheless, the people have continued to come, and the end is not yet, although there has been a lessening during the latter part of the year. The workers, it seems, have found a permanent place in Northern industry. The fact is generally accepted by both groups and programs are being worked out along a definite line calculated to cover a period of years in education, welfare work, housing and otherwise. Strict measurement by the government, off foreign immigration, has placed a larger premium on Colored workers. There is serious desire on the part of the majority of those who have come North to be efficient,

and other recreational achievements that prove that the business people of the race are waking up to the advantage of "providing for the own." It is regarded as a practical economic matter and not one calculated to encourage the growth of segregation.

Commerce—Colored banks have more than held their own during 1923. Deposits have increased and a number of new buildings have been erected. This is true also of insurance companies, and these two fields of development have given a new spirit of commercial advantage to the entire group. No less important has been the development of real estate business. The long period of no building during and immediately following the war, has been succeeded by a period of building construction that finds an outlet, both directly and indirectly, for Colored America. Consequently, the figures of construction and real estate exchange for the group in 1923 runs into fabulous sums, and the outlook for 1924 is even brighter.

There is a noticeable tendency

throughout the country to branch out into new lines of business, especially among necessities, and there have been some very splendid successes in this direction. The development is giving new opportunities to the young men and young women, and they are making good.

In this connection, it may be stated that unusual preparations are going forward towards making the Silver Jubilee of the National Negro Business League, to be held in Chicago, August, 1924, one of the greatest events in the history of the race.

Social Service—That Colored America has awakened to the importance of seeing to all sides of life is demonstrated by the increased devotion to the various agencies organized to assist in the general development. Two of the chief of these, the National Association for the Advancement of Colored People, and the National Urban League, has drawn nation-wide attention in 1923 by their activities in behalf of the group. The Ku Klux Klan and other unsavory influences, it is charged by persons who can speak with absolute knowledge and fairness, have greatly hampered the program of the N. A. A. C. P., in some sections, and this knowledge has, when understood, caused a rallying to the society that proves a new birth of race pride.

There are many other fine organizations, including the Y. M. C. A. and Y. W. C. A. that are doing a grand work for the welfare of the people. It is the influences, and the contacts of opportunity which they afford, that are softening the burden of racial oppression in many places. The development of racial consciousness in Colored America has aroused a consciousness of race in White America.

Newspapers—Newspaper growth for 1923 has been very gratifying to all observers. Outside observers, particularly among whites, have been aroused to a wide sense of realization of the power of the Negro press. It is talked about, it is written about, often in amazement, and the newspapers continue to grow and thrive. Circulations go onward and upward, and advertising space is constantly on the increase. In the face of the achievements in the newspaper field in the last five years, one would hardly dare predict what the next five years may bring. The newspapers are the solid foundation of racial development.

Finally—There is much more that

ought to be said; there are many fields of activity that have not been touched, but in a final word, it may be stated that "Progress" may be written with capital letters over every line of effort in which Colored America is engaged. This is the final word to be remembered for 1923, and it is one to carry on as a battle cry for 1924. Progress. It is really only another term for Colored America. Rising above obstacles that with the difficult situations in a manner that commands not only respect but commendation.

With faith in God, and faith in our fellow man, anywhere, everywhere, we face with uncovered head, the possibilities and responsibilities of 1924.